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1. CORINTHIANS, 1-3.

Now on the subject of food that has been offered in sacrifice to idols, we are sure that we all have some knowledge! Knowledge breeds conceit, while love builds up character. If a man fancies he knows anything, he has not yet acquired the knowledge of it that he ought to have acquired. On the other hand, if a man loves God, he is known and loved by God.

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EDITORIAL

UNION THROUGH EVANGELISM.

The Disciples of Christ have from the first held two definite objects in view as desirable and necessary goals to be reached before the Kingdom of God shall come with power. These are, first, the unity of God's people, and, second, as a means to that end, and therefore first in order of time, though second in the program of the fathers, a proper study of apostolic teachings and methods of procedure as the best means of spreading the Gospel in the world. The attainment of these two things, union and apostolicity, has been evermore kept in mind by this people, and the two are not divergent goals, but successive land-marks on the highway to the attainment of the perfect Christian order in the world.

One of the instruments by which the work of the Disciples of Christ has been most effectively carried forward is evangelism. From the first this has been characteristic of our people. The great preachers of the early days of the reformation were evangelists, and the same spirit has been witnessed in the leaders of our work through the years. There is always a demand that with every other qualification the preacher should combine evangelistic fervor. Much of the power of the Disciples has been due to this fact.

At first sight it might seem that the two interests of union and evangelism were mutually exclusive. Union contemplates a growing sympathy among all who love our Lord, which shall issue presently in a greater harmony of action, and finally in such active coöperation as shall result in breaking the barriers which now disgrace and defeat the church. On the other hand, evangelism as it is generally defined, is the process of gathering into the individual church people from the world and from other churches, which process too frequently issues in a deepening of jealousies and rivalries, and thereby proves an effectual hindrance to Christian unity. There seems to be an idea held by some of our people that evangelism is the winning of men and women from the denominations into our own churches, and that we can only succeed as we identify the thought of unity with the conquest of our religious neighbors. No doubt there are those who entertain such an idea as this; but those Disciples who have clearer vision are unwilling to content themselves with so small an expectation. The earliest moment at which we can rid ourselves effectually of the notion that our business is to destroy the churches around us

and that this is the only way to secure the unity of God's people, is not too soon to save us from an error alike discreditable and fatal if persisted in.

On the other hand, evangelism of the noble and earnest sort for which we are so well prepared, ought to be the most effective means of carrying forward our great plan of Christian union. When undertaken with the desire not merely to increase the membership of our local churches but to promote the interests of the Kingdom of God, there can be no doubt that the forces that promote unity will be set in motion and the ideal of the Master, of the apostles, and of this reformation will begin to be realized. We have recently received a letter from one of our ministers, a man consecrated and earnest, who possesses power as an evangelist and believes heartily both in the work of evangelism and in the enterprise of Christian unity. From this letter we make the following extract:

"I am sure that I, with most of our preachers, have been on the wrong track. We expected to sit down in a town and capture all of the denominations and bring them into our congregation. We thus expected that the Church would all be one some day, but we expected it to come about by conquest. For some time I have seen the folly of such a view, and that the spirit of union was working in denominationalism, and had come to the conclusion that union would come by the denominations catching the spirit of unity and working out the problem first in their own ranks, and then a universal union would take place. Now our mission, it seems to me, is to engender that spirit among them. To do that the Moody of the future must be from among us. Let him be true to the Gospel, let him condemn sectarianism strongly and preach Christian union with all of the power conceivable, but not try to take members out of the denominations and bring them in with us. I would tell them, as Jesus did the Gadarene demoniac, 'Go back and show your people what God has done for you.' I would have them stay in their own denominations and talk Christian union and do all in their power to imbue others with the idea and the effort to bring it about. This is the way the Campbells tried to do when among the Presbyterians and later with the Baptists, but were forced out. It will take a man of tact and discretion, but the work can and must be done. God has set an open door before us—we must enter."

This letter strikes the note of a new type of evangelism which must become characteristic of our people. In a measure this is already being realized, but we have not yet begun to measure our strength as an evangelistic force in the community, capable not merely of building up our own churches but of uniting and strengthening the Christian forces wherever we are

given the privilege of service. It is our business not only to be specialists in Christian unity by cultivating in ourselves the spirit of comradeship and love, but as well to show that evangelism of the highest order is the best of all means for its promotion. We look for the appearance among us at an early day of an order of evangelism that shall be demanded by the Christian world with the eagerness with which the past and present generations have sought after the services of Mr. Moody and the fair company of men who have been his comrades in evangelistic leadership.

THE DAY IS HERE.

The time to act has come. Next Sunday is the day sacredly set apart in the calendar for our offerings to Church Extension. When this issue of THE CHRISTIAN CENTURY reaches the people many will have made up their minds what amount they will give to help their brethren, less fortunate than themselves, to get church homes. Others will be hesitating as to the amount they will give until they sit in the presence of their pastor and hear what he has to say on the matter. Whether the pastor acknowledge it or not, the fact must still remain that he can let the appeal for Church Extension come in or bar it out. What a fearful responsibility and what a glorious privilege! To be a leader in a great undertaking requires a brave man. To let a congregation's carelessness over-rule your known duty is a sin. God cannot hold the pastor guiltless who fails to lead his people out into a great and noble work.

And, too, the individual that knows the facts as they fall from the lips of a faithful pastor and fails to respond when his heart is moved does his own soul a hurt that it is hard to repair. No one can be selfish and not be the loser for it. God has given us the noble work of Church Extension, among other good things, to keep our natures tender. Therefore, count it a rare privilege next Sunday, to pour out your gifts into the hand of our Lord, for so you will please him who loved us and gave himself for us.

The whole day should be given to Church Extension next Sunday, not just a few moments at the close of the morning service. Surely one Lord's day each year is little enough time to devote to a work so important as this. The whole morning sermon should be on Church Extension. The pastor should not fail or fear to use the material and the information he gets from the articles and editorials he finds in the papers. There is no work fuller of glowing and glorious facts than that of Church Extension. The success that has attended this work has been an inspiration from the beginning. The plan of Church Extension is so practical, wise and far reaching that time past, present and to come is pregnant with enthusiasm. The fund is permanent. Your gifts are not spent, but loaned, and what you give goes to build up the usefulness of the fund and the self-reliant, thrifty missions that borrow this money pay the administrative expenses by paying 4 per cent interest, and your money going and coming shall go on working centuries after you are gone until the church militant becomes the church triumphant.

Therefore, my dearly beloved, provide liberal things next Lord's day. It means too much for you to neglect this day. The pastor should clothe himself with wholesome facts and sound arguments concerning this work and give them to the people and the people should and will respond in a way that will gladden all our hearts.

CHRONICLER'S DESK.

The Danish critic referred to in a recent Desk defined true Christianity to be a new inwardness belonging to the individual as such. Jesus Christ is its form and creator. A man's Christianity and real orthodoxy depend upon the extent to which this inwardness grips and changes him. The Chronicler will refer in this article to the internality and spirituality of the kingdom and in a subsequent article to its material and social features. Jesus Christ was both an individualist and a socialist; he gave attention to both the inward and the outward aspects of the kingdom of God. His individualism appears conspicuously in the gospel message as it relates itself to the personal life of man. The regeneration of the individual is the unit in the world's redemption. Christ never talked of reaching the masses because from the standpoint of the gospel of salvation there are no masses to reach. Men are not reached in masses or in classes, but simply as individual men. Men are born one at a time, they die one at a time, and they are to be saved one at a time if saved at all. There is a social amelioration which relates itself to outward conditions, which may or may not facilitate the acceptance of the gospel, but the regeneration and moral education of the individual is the fundamental condition of all permanent social amelioration. There was more outwardness in the old dispensations of religion than in the new. The terms of admission to the old covenant were to be born in Abraham's house or be bought with his money. The basis of membership was absolutely and purely flesh and blood and money, although spirituality was the end in view with the covenant of people. Neither faith nor repentance nor regeneration nor any kind of inwardness was required as conditions of entrance. But Christ said to Nicodemus, a member of the old flesh and blood covenant, "Except a man be born again he cannot see the kingdom of God." "I will put my law in their inward parts and write it in their hearts," was a characteristic feature of the new age, according to Jeremiah and the writer of the Hebrews.

The law of the new inwardness is written in a material book, the Bible, but we cannot affirm its correct translation into any human vernacular until it is translated into the volume of the heart, until its principles are inscribed on the enduring parchments of the soul. *The kingdom of God is within you.* This kingdom is the regnant force of the inner life, and hence the ruling principle of the outward conduct. It is a part of the individuality of the new man. It enters into the heart, mingles with the emotions, and molds the affections, the conscience, the will, the understanding, the whole man. The slipshod conception of religion that regards it as an objective law hid away in musty toms or dusty shelves, or printed in a sacred book that lies unused on a center table, and having no hold upon the intelligence and conscience of the man, allows him to simulate piety on Sunday at church and act the rascal in a trade on Monday, is the flimsiest species of hypocrisy and not religion at all. This quickened ethical instinct and law of righteousness written by the pen of God in the mind of man becomes an integral part of his personality, and is in no sense comparable to a shifting part of his wearing apparel.

The Chronicler knew an old man on the other side of the world who boasted that he carried the Holy Ghost in his pocket. He believed that the Word was the Holy Spirit, and hence when he purchased a vest-pocket edition of the New Testament he spoke of it as the Holy Ghost in his pocket. The Chronicler could not help saying to him on one occasion when he made

this boast, "I have no doubt of the truth of what you say, for judging from the life you lead and the spirit you manifest, if there is any Holy Ghost about you, he is in your pocket and not in your soul." An English externalist and dogmatist (the two are one) said to an audience in convention assembled that the Holy Spirit was in the church but not in the individual members, when a good man rose to his feet in the body of the hall and answered, "That is like saying there is life in the forest but none in the trees, life in the army but none in the soldiers." These men who externalize and theorize the Holy Spirit and the divine law of the new inwardness by putting everything on the outside, show by the manifestation of another kind of spirit how well they understand Jesus Christ. The Bible is an authoritative revelation of the principles of religion, but the divine law expressed in the Bible is not religion any more than a cook book is a dinner. Our women are fond of using cook books in the performance of their culinary duties, but not one of their husbands or sons ever got his dinner out of a cook book. That useful volume contains recipes, prescriptions, directions for the preparation of food, but there is no food in the book itself. The Bible is a full and final statement of the truths of revealed religion, of the inspired history of the kingdom of God, but these do not constitute religion till they are transferred to the soul and become a part of the experience and life of the soul. When the Chronicler was studying chemistry under old Prof. Peters of Kentucky University he took a piece of chalk and wrote some hieroglyphic symbols on the blackboard and said, "Gentlemen, that is air, and that is water." But those chalk marks on a black wall were not air and water; we could neither breathe the one nor drink the other. They were chemical symbols representing the elements that entered into the composition of atmosphere and water. Chillingworth said the Bible and the Bible alone is the religion of Protestants, but in reality the words of the Bible are but the signs and symbols of religion, a statement of the truths and principles of religion, whereas the genuine article itself is something within the soul of the man, those subjective realities, qualities and verities of the soul produced by the law of God, placed in the inward parts and written in the heart of the Spirit of God.

Crop Prospects Auspicious.

Reports of the Agricultural Department and news from various parts of the country indicate that this year's crop will be one of the most wonderful in our history. Notwithstanding the cool weather and excessive rains, the crops are well advanced and the prospects are most flattering. A record-breaker seems probable for all kinds of crops. Prognosticators of the big railroads, who are constantly informed by their agents in all directions and keep close watch, estimate the value of the crop of breadstuffs alone at two billions of dollars. Two thousand millions of dollars added to the wealth of the world in one season, by one nation, seems almost fabulous, but goes to show what unlimited resources our great country has. No chapter in history can tell so great a story of reward for human labor. No nation ever produced so much food. Our gold mine output for the year is worth only \$80,000,000, while the silver gleanings will total only about \$77,000,000, both of which figures seem but a drop in the bucket compared with two billion dollars.

BURDEN-BEARING.

This is but another name for the Christian life. "Bear ye one another's burdens, and so fulfill the law of Christ," says the apostle to the Gentiles. Jesus himself said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." As he bore the cross, not for his own sins, but for those of the world, so we must feel the obligations of service and sacrifice for others resting heavily upon our hearts. To live for self is to die. To spend life itself for others is to truly live.

This is as true of congregations as of individuals. The church that lives for itself alone has a name to live, but is dead. Safely housed in its own comfortable and elegant sanctuary, enjoying the privileges of public worship under the most favorable surroundings, many a congregation of professed Christians is oblivious to the fact that more than two thousand of its sister churches are homeless, and must worship in halls, schoolhouses or private residences, with all the inconvenience and uncertainty that attend services in such places. Not in small and unimportant hamlets alone do these difficulties confront the little bands of devoted Disciples of our Master; but in many of the large and growing cities of our country our brethren are without a settled place of work and worship. With a little help these feeble churches can build them modest houses, and thus at once multiply their power for good. It requires only from \$500 to \$1,000 to enable the average congregation to erect such a structure as it needs, and dedicate it free from all debt, except the loan from our Church Extension Board.

Most of these weak churches are the children of our stronger ones. They have been established by members from the older communities going out into the newer ones. The parent who, being amply able, will not aid his children to make homes for themselves, is not worthy of the name, or of the grateful affection of his children. Our great brotherhood is blessed with ample means to assist all these weaker and younger children to build for themselves such modest homes as they require. Every church that worships in its own sanctuary ought to feel impelled by the most sacred and weighty motives to contribute generously to the work of this board. The annual offering of our churches on the first Sunday in September ought to be far the most liberal in our history. God has given us abundant harvests, we have experienced an era of unexampled business prosperity and our churches have grown with remarkable rapidity, showing that our plea for the unity of Christians and the simple gospel of the Lord Jesus Christ is gaining in power with every succeeding decade. How can we better prove our gratitude than in a large offering for the relief of our needy brethren?

Good Advice.

How foolish is the pessimist,
Despondent and forlorn,
Who always, when he gets a rose,
Goes hunting for the thorn.

The optimist has better sense;
The charm of life he knows.
He doesn't mind a scratch or two
If he can get the rose.

So do not be a pessimist,
Cankered with discontent;
The optimist has heaps of fun
That doesn't cost a cent.

—Somerville Journal.

A GLANCE AT THE GLOBE.

The Cuban Loan.

For several weeks the question uppermost in the Cuban republic has been that of floating a loan of \$35,000,000, of which the government seems to be in dire need. President Palma and his cabinet are strongly opposed to the revolutionary element which has been clamoring for the payment of the Cuban army, and which saw in this loan a chance for the same to be accomplished. This element is now becoming appeased by a movement started to revise the army lists, with the object in view of paying the soldiers as soon as the lists are complete. General Maximo Gomez, assisted by General Mayia Rodriguez, is at present working on these and will need from six to eight months for their completion. Doubt now exists as to the probability of a call being made for the much talked of loan. President Palma in an interview said with reference to it:

"I am opposed to trying to float a large loan until the administration can establish the fact that it can run the government economically, and end up its first fiscal year's experience with a surplus. I appreciate the fact that we have not established any credit and that we cannot expect to borrow money advantageously now.

"The budget has not yet been made up, and until this is done it would be folly to go on the market for a large loan. I would advise, for the present, a loan of \$4,000,000, to be distributed among the cane growers of the island. This would stimulate industry and put money in circulation among a class in this country whose sad condition, I fear, is not realized in the United States."

Many Refused Admission to South Africa.

Many Americans, and those of other nationalities, seeking residence in South Africa to make their fortunes are finding that to gain entrance to that part of the world held among the British possessions is not an easy matter. Hundreds of citizens of the United States have applied at the South African permit office for permission to go to Johannesburg and other towns in the interior, and a large number of them have been refused. Regulations regarding this matter have been printed and issued. One of the requirements demanded of an applicant for a permit is that he must have at least \$500 in his possession, or at least prove that he is in a position to maintain himself on arrival in South Africa. He must further prove that the object of his journey is definite and bona fide. All Americans who have made application have had to be passed upon by the American embassy in London, and unless the latter recommends them they stand no chance of securing a permit. The British government proposes to keep paupers out of the country. Prospecting miners are also not considered desirable. If by any chance any person reaches a South African port without a government permit he is liable at once to deportation by the next steamer.

Farmers' Egg Trust Doing Business.

A company composed of enterprising farmers near Danvers, Illinois, has been organized with the intention of cornering the egg market. They are aided in their efforts by a secret process for preserving eggs held by one of their number, who stoutly refuses to reveal it. A special trip was made by this member of the firm to Denmark for this purpose. What means he used to

secure the information no one knows. It is a fact, however, that it promises to make the members of the company rich if too many others are not let into the secret. The vats are open for inspection, but the visitor goes away no wiser than he came. The walls of the vat are over a foot thick and are composed of concrete and are filled to the top with the mysterious preserving fluid. Each vat has a capacity of 8,000 to 10,000 dozen, and up to the present time about 25,000 dozen are in storage. Each day sees a large addition to the supply, and it will not be long until 1,000,000 are on hand. There is practically no loss from breakage. Zinc trays are used, which are filled with holes large enough to hold the eggs. The trays are lowered into the vat, layer upon layer, until filled. The vats are eight feet deep and about six feet square. Much attention has been attracted to the process and many inquiries from all parts of the country show the interest being excited.

Strike Causes Distress to Many Concerns.

All mankind is one. Every man is our relative. We cannot if we would disengage ourselves from any part or class of society, or any individual of it. If any idles or commits a crime he does it at our expense. He is a piece of an organism which demands his perfect working for the perfect working of the other parts. An illustration of this principle is seen in the great coal strike. Everywhere reports of a scarcity of coal are coming, and for heating purposes it does not seem now that the supply can be in anywise adequate for the winter's demands. Mills and factories are also found to be in grave necessity and about to be forced to cease operations through the lack. It is asserted that in Pittsburg some of the largest factories will be forced to close in a few days. Report says that on the sidings of the Baltimore & Ohio railroad leading into Pittsburg from the coal and coke regions there are nearly 5,000 loaded cars. Many of these are said to have been ready for shipment for a week or more. Should relief not come soon the 50,000 men employed by the plants in this region will have to go into enforced idleness. The miners are receiving aid from a tax levied on those of their order who were not called on to strike. A total of \$136,000 a week results from this tax and will be increased to \$150,000 within another month. From Illinois alone the contribution amounts to \$30,000 a week. No move to settle the strike seems to be made. Both parties are as unyielding as at the outset. J. Pierpont Morgan's return from Europe, it was thought by some, would have an influence toward a settlement, but if he has any power in such a case he does not seem to have used the same.

AUTOMOBILE TRACKS IN FRANCE.

The Parisians awakened to the dangers of the automobile from the frequent accidents occurring, the most noteworthy of which, perhaps, was the killing of Millionaire Charles L. Fair and wife, who were instantly killed while driving at an alarming rate on one of the outer streets, have decided to construct special tracks for these vehicles. Not only does this arise from the dangers attendant upon the use of these machines, but as well also that the way may be untrammelled for the enthusiastic French driver. The road from Porte Maillot to St. Germaine is about to be widened and an out track and a home track made for chauffeurs. A small track will also be made for cyclists in the interest of their security and the public's.

CONTRIBUTED

SHIPWRECK.

ANSON G. CHESTER.

The gale was fierce, the waves were mad,
And none was near to save,
So ship and crew were swiftly hurled
Down to their watery grave.

What! none to save, when he was there,
Upon the stormy sea,
Who walked of old the swelling waves
Of boisterous Galilee?

We know not how he spake to them,
Or what they, answering, said;
But we may safely trust to him
The living and the dead.

God grant that all the priceless souls
That with the ship went down,
May rise to an immortal life
And an eternal crown!

Buffalo, N. Y.

THE PHILOSOPHY OF OUR HISTORY.

ERRETT GATES.

I. First Period. The ascendancy of Christian union. 1809-1830.

1. The Two Principles.—There is a law of religious bodies as well as of physical bodies. Their rise, direction and progress are according to historic laws and forces. They do not appear out of relation to conditions past or present. They live, move and have their being according to historic conditions.

The Disciples of Christ arose out of the religious conditions prevailing in Ireland, Scotland and America at the beginning of the nineteenth century. Sectarianism had reached its extreme manifestation among the various religious bodies in Scotland. Each sect set up its standard and summoned the people to come out of the opposing sects and support it as that of the true church. Each anathematized the other.

Sectarian bigotry and exclusiveness assumed an extreme form among the Seceders of Scotland. Very soon after their secession from the established church of Scotland they developed the spirit of exclusiveness to such a degree that they refused to work with Whitfield, whom they had invited to Scotland to carry on religious work, because he insisted upon working with the ministers and churches of the establishment as well as with the Seceders. On account of this they renounced fellowship with him and proclaimed a day of fasting and humiliation among their churches for the part they had had in bringing him into the country. Divisions developed within the secession itself and each party treated the other in the same spirit of bigotry and narrowness. The anti-Burgher Synod deposed and excommunicated one of its ministers for having heard Rowland Hill and James Haldane preach. A Seceder church is recorded to have disciplined one of its members for permitting himself to be employed as a mason in the erection of a chapel for the established church.

In the midst of this spirit Thomas Campbell grew up and began his ministry. He was a member of the anti-Burgher branch of the Seceder church. He was by nature and principle opposed to this spirit. He

availed himself of every opportunity of attending the services of other religious parties and led an effort to reunite the Burghers and anti-Burghers in Ireland. It was not until he began his work in America upon his arrival in 1807 that he was to feel all the pain and bitterness of sectarianism in his own brethren. He brought down upon him their hostility and censure for violating the usages of Secederism in inviting members of other churches to join his own members in the communion service. He was arraigned before his presbytery and charged with violating the testimony of his party. Even when the most serious penalty of exclusion from their fellowship was spared him in lieu of a mild censure, he found it impossible to carry on his ministry among them in peace and quietness and was obliged to withdraw from their fellowship. This was the beginning of a movement for the union of all Christians by the restoration of primitive Christianity.

All earnest inquiry into the causes of this state of things in the religious world led Thomas Campbell to proclaim the desirability and practicability of Christian union. No one doubted the desirability, but upon what basis or plan is it practicable? He said divisions among Christians are due to the requirements of human tests of fellowship as conditions of communion. The primitive conditions of union and communion are sufficient and the only divinely authorized conditions of fellowship among Christians. Therefore upon the basis of the New Testament conditions of fellowship all Christians can be reunited. Thus emerged primitive Christianity as a principle of Christian concord.

These are the two principles in the plan and program of Thomas Campbell, the desirability and practicability of Christian union as an ideal end, the return to primitive Christianity for the basis of that union as the practical means to the end. We have, therefore, *Christian union* as an end and *primitive Christianity* as a means.

These are the two principles or rational forces, which have controlled the direction and movement of the community brought together by Thomas Campbell. They may be called the centripetal and the centrifugal forces respectively. The principle of Christian union has operated to keep the movement in union with other Christian bodies; the principle of primitive Christianity has operated to separate the movement from other Christian bodies. As either Christian union or primitive Christianity has been ascendent in the consciousness and regard of the body it has been drawn toward or driven from other bodies. The entire course of its movement shows the operation of these two principles. For a period the ascendancy of Christian union kept it in union with other Christian bodies. With the gradual rise and dominance of the principle of primitive Christianity the body drew away from other Christian bodies and finally separated into a rival religious force.

In the conception of Thomas Campbell Christian union is an essential mark of the primitive church and the one supremely desirable state of the church in all times. He, however, did not contemplate the Roman Catholic church in his appeal. He saw no serious obstacle (save human innovations that could be abandoned without any loss to the power and usefulness of the church) to the union of the various Protestant parties. There were not enough differences between them to keep them apart a moment. They were already agreed upon the essentials of Christian faith. The things that separated them were non-essentials.

The task of canonizing the Protestant parties to abandon the things in which they disagreed and unite upon the things in which they agreed, things of essential faith, was taken up by the Christian Association of Washington. They had no thought of becoming another religious party. They regarded themselves as a society for the promotion of Christian union and the illustration of primitive Christianity. Their program and plan was one of permeating the surrounding denominations with this plan of union.

The Christian Association of Washington was ready to co-operate with any or all parties upon a basis of New Testament fellowship. This was to be the basis of co-operation among the various parties. There should be unity in essentials, liberty in non-essentials and charity in all things. But especially ought the parties to cultivate charity as the essential condition of harmonious and continuous co-operation. The bond of union should be the universally acknowledged authority of the New Testament. A "Thus saith the Lord" would be an end of controversy upon any item of faith or practice. So desirable seemed the unity of Christians that there was "nothing we have hitherto received as matter of faith or practice which is not expressly enjoined by the Word of God, either in express terms or by approved precedent, that we would not heartily relinquish, that so we might return to the original constitutional unity of the Christian church, and in this happy unity enjoy full communion with all our brethren in peace and charity."

Only one thing was more precious than unity; that was truth. He proclaimed a unity in the truth, not without the truth. He would sacrifice everything else but essential truth to unity. Unity is inseparable from the highest estate and efficiency of the church of Christ. A divided church is only partly a church. The church, as the kingdom of God on earth, is a community of Christian people united by the law of love. The kingdom realizes itself as a kingdom in the mutual relation of its members. The members realize their highest ethical character as sons of God in this relation. For but one reason may the unity of the church be broken, and that is to preserve the truth; truth not as an intellectual possession, but as an ethical expression—godliness. Such is the ascendancy of Christian union as a desirable thing in itself in the minds of the Christian Association.

(To be continued.)

From "Saint Paul."

BY T. W. H. MEYERS.

Lo! as some ship, outworn and overladen,
Strains for the harbor where her sails are furled;
Lo! as some innocent and eager maiden
Leans o'er the wistful limit of the world,

Dreams of the glow and glory of the distance,
Wonderful wooing and the grace of tears,
Dreams with what eyes and what a sweet insistence
Lovers are waiting in the hidden years;

Lo! as some venturer, from his stars receiving
Promise and presage sublime emprise,
Wears evermore the seal of his believing
Deep in the dark of solitary eyes.

Yea, to the end, in palace or in prison
Fashions his fancies of the realm to be,
Fallen from the height or from the deeps arisen,
Ringed with the rocks and sundered of the sea;

So, even I, and with a pang more thrilling,
So, even I, and with a hope more sweet,
Yearn for the sign, O Christ! of thy fulfilling,
Faint for the flaming of thine advent feet.

THE HEAD AND THE BODY.

O. P. SPIEGEL.

The church is the Body, and Christ is the Head. "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence." Col. 1:18. "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church." Col. 1:24. "And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." Eph. 1:22, 23. Everyone, therefore, who belongs to Christ, the Head, necessarily belongs to the Church, the Body. No one can possibly belong to Christ and not belong to his church. To be out of the church is to be out of Christ, and away from vital connection with him; to be in Christ is to be in the church, and a vital part of the church, his Body.

WHAT CHURCH?

It would be as scripturally correct to ask one what Christ he belongs to as to ask him what church he belongs to! In condemning divisions in the local congregations, Paul asked, "Is Christ divided?" 1 Cor. 1:13. Certainly not, for the church, as we have seen, is the body of Christ, and if Christ be not divided, then his church must not, and cannot, be divided. There is a vast difference between the church, his body, and what some think the church is. The church is a very ordinary affair with many people.

Each member receives nourishment from the head through its connection with the body. "But speaking truth in love, may grow up in all things unto him, which is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." Eph. 4:15, 16. When a member is severed from the body it loses the nourishment from the head and perishes. "And not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God." Col. 2:19; John 15:1-8.

HOW BECOME A MEMBER OF HIS BODY?

One becomes a member of the church, the body, by obeying Christ, the head of the church. By showing loyalty to him in obedience to the truth, he adds such to his body, church, family. "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." Acts 2:41. To receive his word is to do what he says, obey what he commands. The Book of Acts is short, simple, and teaches what one must do and be to become a member of his church, or body. It is, therefore, an unscriptural and anti-scriptural idea that one first becomes Christ's, and then "joins the church." The same process that puts one into Christ puts him into the Church of Christ.

WHAT NAME SHALL I WEAR?

We sometimes hear people talking about "joining the church of their choice"! This sounds indeed strange to a Bible student. A mother looks down upon the sweet faces of her new-born twins. They are discussing the, to them, important question as to which family they will join! "We must, you know," says one, "join some family to keep up appearances,

as this is the style"! "Yes," says the other, "and I believe as the Johnsons are cultured and refined and have a good family history and are respectable in the community, I will join that family." Says the other, "The Smiths have not the culture and refinement that the Johnsons have, 'tis true, but they have bushels of money and live in a fine brown stone mansion, and I never will have to work, just fold my hands and have an easy time, and so I have decided to join that family." The grieved mother looks at them in breathless astonishment and says, "My children, you are members of our family because *born* into it. You do not have to join it at all, and if you were to join another family it would be artificial and unnatural. You are therefore to wear our family name because members of our family." This would be a sensible rebuke, would it not? We all say the mother is right.

So when "new-born babes" in Christ get to arguing as to which church or family they shall join and what name they shall wear, and from what source they shall get their nourishment, and to what or whom they shall owe allegiance, I think I can hear our Father say, with sad heart, "You are already in my family because born into it (John 3:5), and should wear the names common to all my children."

Thus when one believes the Gospel with all his heart, sincerely repents of all his past sins, solemnly and seriously confesses with his mouth that he believes with all his heart that Jesus is the Christ, the Son of the living God, and is buried with Christ by baptism into death and raised up to walk in newness of life, then God adds him to his church, the body of the saved. Hence we read in New Testament times, "The Lord added to them (the church) day by day those that were being saved." Acts 2:47.

Close adherence to the New Testament teaching, being satisfied with its completeness, will bring about the union of God's people for which Christ prayed, "That they all may be one" (John 17:21) and give to the world the glorious results, a desire for which prompted the prayer, "That the world may believe that thou hast sent me."

Chicago, North Shore Hotel.

CHURCH LETTERS.

D. A. WICKIZER.

The church at Bloomfield, Iowa, recently adopted the following, as recommended by their church board: That whereas, many receiving letters from the church fail to present them to other congregations, while others fail to call for letters, and in either case gradually become divorced from the church; therefore, be it resolved, that when members of this congregation move from our midst that their letters be sent directly to the pastor or elders of the congregation in the place to which they have removed. It is further understood that it shall not be necessary for parties to call for letters, but their removal from us shall be sufficient warrant for the granting and sending their letters. It is understood that hereafter letters shall state as near as possible the real standing of the parties among us. If they be members of real worth and spiritually strong, the new field may at once place them in positions, that their talents may not be wasted, while if they are weak along certain lines, they will the better be able to throw about them the influence and protection they need.

It is further urged by the congregation that congregations having members moving to Bloomfield

send their letters direct to the pastor or elders. If the congregations among us would universally adopt this rule it would save many from gradually falling out of the church. It would enable the congregations to enlist them at once into the work in their new home, besides saving much time both for the pastor and committees. Jesus certainly emphasized as strongly the necessity of caring for the flock as he did that we should bring men and women into the fold. Our greatest loss possibly comes from members moving from rural districts to our larger towns. In our cities hundreds may be found who were once members of the church, but who now hold no local membership. Why not urge the adoption of the above principle among the churches and save a great loss to the church?

CHRISTIANITY AND A CHURCH BUILDING.

SHERMAN HILL.

When Jesus announced that he would build a church he stated a fact and revealed a fundamental characteristic of Christianity.

He therein anticipated an institution, an organization, and made the building, the erection of church buildings, not a legitimate inference from his doctrine, but an unavoidable, an actually necessary conclusion. The institutionalizing, the organization of all vital truth is always a necessity. Judaism as an organization, with its institutions, its tabernacle and temple, was the anticipated sequel of the announcement to Abraham that he was to become the head of an epochal movement.

Truth, like matter, becomes useful when reduced to and expressed through form.

As the world was once nebulous and has been reduced to form; as the American principle was once formless and has assumed its present condition in our civic institutions—so Christianity was once in anticipation and is expressed to us through form. So it ever is with all truth. The relation between Christianity and the church is similar to the relation between life and the body. While we abide in a physical world we must be provided with a physical body, and as Christianity is for men, not spirits, it must be provided with a body, the church. The logic that pleads for Christianity and denounces the church would compel one to accept life and reject the body.

Christianity and the church, like the life and the body, so far as the world is concerned, are complementary.

An analysis of man's religious instincts reveals the absolute necessity of an institution, the church. As man is religious he is a worshiping creature and his worship cannot be satisfied by aught less than the help of an institution similar to the church. The instincts of the church are not revealed, but inherent; they are found in all religions. The basal data is not, is a church necessary, but is man a religious creature? They are companion, complementary truths, or two sides of one truth. If Christianity is needed the church is likewise needed. If Christianity is, the church must be. If the preacher is not like his Lord, a carpenter, he must be followed by his brother, the carpenter.

An active church without a building would not be an anomaly; it is an impossibility.

We may be enraptured and enchanted by the beauty and attractiveness of Christianity and grieved by the imperfections of the church, but to support one and

not the other would be not to consider the two basic facts of a perfect whole.

We have been emphasizing the Christian life at the expense of the church; we have been confounding an inherent, a divine arrangement and frustrating our own ends.

There has been no more harmful feature of our thinking and acting than one failure to see the other side and the foolish emphasizing of one feature of a truth till it becomes an untruth. The grasping of the relation between Christianity and the church should arouse every Christian to the claims of church extension, for as the home, the family residence, will ever remain an absolute complement to the family, so the church building will ever be necessary in the life of Christianity. If it is true that the ancient cleavage between the sacred and the secular was the conclusion of a false premise, then the carpenter who builds the church is alike promoting divine ends with the professor who is teaching the minister. He lacks an essential element of true discipleship who has not learned to be actually willing to follow the Master's leadings into the full acceptance of all the phases of all truth. The acceptance of the truthfulness of Christianity commits us unreservedly to the fostering of church extension.

NEW WINE IN OLD BOTTLES.

OLIVER W. STEWART.

Jesus said, "Men do not put new wine into old bottles, else the bottles break and the wine runneth out and the bottles perish, but they put new wine into new bottles and both are preserved." That was a part of the answer which he gave to those inquiring why he did not observe the fast days that were customary with the Jews. The meaning is clear. He came with new truths, new teaching, new theories of life. The old organization had been stretched to its utmost and was unable to contain the new with its dynamic force, hence Jesus established his church. He caused to be perfected among men his plan of organization for human forces. Jesus did not make this truth. He taught it. He found it ready to hand. He was stating the fact. It is as true to-day as it was in his time. The old cannot contain the new.

Prohibitionists are often asked why they do not get their reform through the old parties. They might answer in the words of Jesus. If we were to bring those words down to the present condition the answer would be as follows: Thinking men do not try to get prohibition through the old parties, lest the parties break up and prohibition be lost and the parties perish, but they strive to get prohibition through the prohibition party and both are preserved.

Nothing is plainer than that the old parties to-day are so situated that it is impossible for them to act along the line of the prohibition of the liquor traffic. Too large a part of their following is in the liquor business. Saloon men are skillful at party manipulation. They are in position to-day to defeat either old party if they wish to do so. It is hopeless to expect, in the light of these conditions, that we can bring about this much-needed reform through those organizations. Difficult as it may seem finally to bring the Christian voters of this country to the prohibition party for the outlawing of the liquor traffic, it is still easier than the prospect of getting temperance men of the country into one of the old parties and the liquor men of the land into the other for the fight that must take place before the victory can be won.

In forming a new party for the doing of this new thing, for the promulgation of this new truth, the prohibitionists have been guided by the logic of history. In effect so did Martin Luther, so did John Wesley, so did Alexander Campbell, so did the abolitionists, so did the men who formed the republican party. It will be true until the end of the chapter that the man who tries to bring about a new reform through an organization that is saturated with the old will have at last a wreck for his pains. The prohibition party is the only political organization that has a real logical reason to give for its existence.

The Best Pay.

The best pay for hard work is—more work. It is the greatest tribute to a man's worth in this world to have his hands crowded full of service, with calls coming from every side to greater effort. That man is a happy man who has enough work before him to fill a hundred hands if he had them to use. The greatest tribute to Jesus in his ministry was the statement that he was so busy he had no time to eat. Of course, he did eat, and took time to eat; but the fact that he had so much to do that his hours for rest and recuperation were intrenched upon, was a tribute to his worth to the world. It surely can be no credit to a man to have idle time upon his hands—all things being equal. There may be times when it is the will of God that a man should have nothing to do—I am not so sure about it, however. But he surely meets the expectation of the Great Worker, who said, "My Father worketh hitherto and I work," when he keeps busy as long as the world needs workers. Surely this is not a foolish cry against a season of rest and recreation for every laborer in the world's great field; true vacation seasons are not long enough; but there is a difference between having idle time on your hands and getting away from the rush and whirl in order to come back into larger and better service. The best pay for the true worker is—more Work. There is resting, by and by.—*Baptist Union*.

The Source of Authority.

Christ is the Light of all Scripture. Christ is the Master of holy reason. Christ is the sole Lord and Life of the true church. By his word we test all doctrines, conclusions and commands. On his word we build all faith. This is the source of authority in the kingdom of heaven. Let us neither forget nor hesitate to appeal to it always with untrebling certainty and positive conviction.

HENRY VAN DYKE.

Sunshine and Music.

A laugh is just like sunshine,
It freshens all the day.
It tips the peaks of life with light,
And drives the clouds away;
The soul grows glad that hears it,
And feels its courage strong—
A laugh is just like sunshine
For cheering folks along!

A laugh is just like music,
It lingers in the heart,
And where its melody is heard
The ills of life depart;
And happy thoughts come crowding
Its joyful notes to greet—
A laugh is just like music
For making living sweet!

—Ripley D. Samuels.

THAT PRINTER OF UDELL'S.

HAROLD BELL WRIGHT.

"What secret?" stammered Dick, thinking only of his love for her.

"Of our meeting last summer," she answered.

"Oh, please tell me about it."

"I was in the sitting room this evening," answered Amy, "and father and a gentleman from St. Louis, who is spending a few days in town, was in the library. The door between the two rooms was open and I heard the man speak your name. I did not mean to listen, but I could not help it when he told how he had been in the Ozarks with a hunting party last fall, and had seen us together as they passed the school house one evening. Father believes the awfulest things and threatened to kill you, he was so angry. I am afraid great trouble will come, and I felt that you ought to know."

Dick thought rapidly for a few moments. He remembered that he had never told Amy how her father had accused him of taking her away at first, and he saw now how that belief would be strengthened by the story of the gentleman who had seen them in Missouri. Then his heart bitterly rebelled at the thought of such a misunderstanding and of the danger to Amy. Instantly his mind was made up.

"Miss Goodrich," he said, "can you let me talk to you plainly?"

She nodded.

"I have known all along that these things would come out sooner or later. I have foreseen that the whole story must be told, and I have prayed that the time might be put off until your life could give the lie to the thought that the past was not passed forever, and now I thank God that my prayers have been answered. No harm can come to you, for you are on a rock, and your Christianity is no vain trifle with you now, but a living power that will help you to bear the reproach that must come. Had this happened before you were strong it would have driven you back again, but now you can bear it. Miss Goodrich—Amy—I don't want you to bear this alone. Won't you let me help you? You know that I love you. I have told you so a thousand times, though no word has been spoken. And I know that you return that love. I have seen it in your eyes, and I have waited and waited until the time should come for me to speak. That time is here now. Amy, tell me that you love me and will be my wife. Give me the right to protect you. Let us go to your father together and tell him all. He

The beautiful girl trembled with emotion. "You

The beautiful girl trembled with emotion. "You must not. Oh, you must not," she said. "Don't—don't tempt me—" she buried her face in her hands. "You cannot take for your wife one who has been what I have." Oh, how little she knew of the battle he had fought in his heart over that very thought.

"Amy, dear, listen," he said. "You and I are Christians. We each have fallen very low, but Christ has forgiven and accepted both. God has only one love for each, one savior for each, one forgiveness for each; there is only one promise, one help, one heaven for us both. Darling, don't you see that we are equal? I cannot reproach you for the past, because I, too, have been guilty. You in your heart of hearts must recognize this great truth. Won't you forget it all with me?"

Amy lifted her face and looked into his eyes long

and searchingly, as though reading his very soul.

Ah, Dick Falkner, had there been anything but love in your heart then you might have argued in vain. But he returned the look unflinchingly, and then said:

"Amy, listen—on the soul that has been pardoned in the name of Jesus Christ, there is no spot. Won't you put your past beneath your feet, as I put mine in the dust, and come to me upon the common ground of Christ's love and forgiveness? Come, because we love each other, and for the good we can do?"

The lovely eyes filled with tears again, and the sweet lips trembled, as holding out her hand she said: "Oh, Dick, I do love you. Help me to be strong and true and worthy your love."

A few minutes later Dick said: "I must take you home now."

"No, no," she answered, "the folks will think that I am calling on some of the neighbors, even if they miss me at all. I often run out of an evening that way. It is not late and I'm not afraid."

"Listen to me, dearest," he answered. "You must not see your father alone until I have told him all. I will go up to the house with you now, and we will settle this matter once for—" A loud knock at the door interrupted him. Amy trembled in alarm.

Chapter XIV.

THE END.

"Don't be frightened, dear. No harm can come to you from this visit now. Thank God, you have given me the right to speak for you." The knock was repeated. "Here, step in here," he said, leading her to a chair in the stock-room, "and be a brave girl now. It's just some fellow on business. He'll be gone in a moment," and leaving her with the door partly closed he stepped across the room just as the knock came a third time.

Dick threw open the door and, without waiting for an invitation, Adam Goodrich stepped across the threshold. To say that Dick was astonished but faintly expresses his feelings, though not a muscle of his face quivered as he said:

"Good evening, sir; what can I do for you?"

"You can do a good deal," said Adam. "But first lock that door; we want no visitors here to-night."

Without a word Dick turned the key.

"Now, sir, I want to know first, is it true that you met my daughter in the Ozark mountains this summer? Don't try to lie to me this time. I'll have the truth or kill you."

"I have never lied to you, sir," answered Dick, "and have no desire to do so now. It is perfectly true, I did meet your daughter last summer while on a vacation."

"I knew I was right," raved Adam. "I knew you led her away from her home. Oh, why did you ever come to this city. Why did I ever see you? Here!" and he frantically tore a check book from his pocket, "fill out this for any amount you choose and go away again. Oh, I could kill you if I dared. You have ruined me forever—you—"

"Stop, sir!" said Dick, and when Adam looked into his face he saw that nameless something which compelled him to obey. "You have said quite enough," continued Dick, calmly, "and you are going to listen to me now. But first I want to beg your pardon for the language I used when you called on me before." Dick heard a slight rustle in the next room. "When you accused me of taking your daughter away from her home I told you that you were a liar. I beg your

pardon now; I was excited. I know that you were only mistaken. You would not have listened to me then nor believed me had I told you what I knew. But the time has come when you shall listen and be forced to know that I speak the truth."

Adam sat as though fascinated. Once he attempted to answer, but a quick "Silence, sir, you *shall* hear me," kept him silent, while Dick detailed the whole story, omitting nothing, from the evening when he had rescued Amy from her drunken escort to the day he had said good-bye in the Ozark mountains. When he had finished the old gentleman sat silent for a moment.

"Can it be possible," thought Dick, "that I have misjudged this man and that he is grateful for the help I have given Amy?"

But no, Dick had not misjudged him. There was no thought of gratitude in Adam's heart. Thankfulness for his daughter's salvation from a life of sin had no part in his feelings. Only blind rage that his pride should be so humbled. Leaping to his feet he shouted: "The proof, you miserable scoundrel! The proof, or I'll have your life for this."

Dick remained perfectly calm. "You shall have the proof," he said, quietly, and turning, stepped into the next room, coming back an instant later with his arm encircling Amy's waist. Adam sprang forward "You here at this hour alone? Go home at once. Drop her, you ruffian!" turning to Dick.

The latter remained without moving a muscle and Adam started toward him with a heavy wrench which he caught up from the press, near which he was standing.

"Stop!" said Dick, still without moving, and again the older man was forced to obey that stronger will.

"Father," said Amy, "I am going to marry Mr. Falkner. I heard you and your friend talking in the library, and when you said you would kill him I came here to warn him—and—his story is every word true. Oh, papa, don't you see what a friend he has been to me? You forced me to the society that ruined me and he saved me from an awful life. I love him and will be his wife, but I can't be happy as I ought without your forgiveness. Won't you forgive me, papa?"

Never in his life had it been Dick's lot to see a face express so much, or so many conflicting emotions. Love, hate, pride, passion, remorse, gratitude all followed each other in quick succession. But finally pride and anger triumphed and the answer came, but in the expression of the man's face, rather than in his words, Dick found the clue to his course.

"You are no longer a daughter of mine," said Adam. "I disown you. If you marry that man, who came to this town a common tramp, I will never recognize you again. You have disgraced me. You have dragged my honor in the dust." And he turned toward the door.

But again Dick's voice, clear and cold, forced him to stop. "Sir," he said, "before God, you, and not this poor child, is to blame. By your teaching you crippled her character and made it too weak to stand temptation, and then you drove her from her home by your brutal unbelief."

Adam hung his head for a moment, then raised it haughtily. "Are you through?" he said with a sneer.

"Not quite," answered Dick, and then he played his last card. "Listen. You value most of all in this world pride and your family position. Can't you see that by the course you are taking you yourself proclaim your disgrace and forfeit your place in society? No one now but we three know the story I have just

related to you. Only one other man in the world knows that Amy was in Cleveland, and there is no fear but that he will remain silent. Not a soul knows of these things, but if you persist in this course the whole world will know it."

He paused, and Adam's face changed. For while his nature could not forgive, pity or feel gratitude, such reasoning as this forced its way upon his mind, a mind ever ready to cheat the opinions of men. "What would you suggest?" he asked coldly.

"Simply this," answered Dick, who saw that the game was his. "Do you and Amy go home together. No one shall ever know of this incident. Live your life as usual, except that you shall permit me to call at the house occasionally. Gradually the people will become accustomed to my visits, and then when the time comes the marriage will not be thought so strange. But remember, this woman is to be my wife, and you shall answer to me if you make her life hard."

"Very well," answered Adam, after a moment. "I can only submit. I will do anything rather than have this awful disgrace made public. But understand me, sir, while you may come to the house occasionally, and while you force me to consent to this marriage by the story of my daughter's disgrace, I will not accept you as my son or receive the girl as my daughter; for my honor's sake I will appear to-do both, but I shall not forget. And now come home."

"Good night, dearest. Be brave," whispered Dick. Late one afternoon George Udel was bending over some work that he was obliged to print that day. His helper had gone home to supper and the boy was cleaning up preparatory to closing the office.

"Don't clean that press, Will," said the printer suddenly.

"What's the matter? Don't you know it's time to quit?" asked that tired individual, a note of anxiety in his voice.

"You can quit," replied George, "but I am going to run off some of this stuff before I go home," and he proceeded to lock up the form.

With a look of supreme disgust on his ink-stained countenance the other removed his apron and vanished as though fearing his employer might change his mind. At the foot of the stairs the apprentice met Clara Wilson. "He's up there," said the youngster with a grin, and hurried out of the building, while the young lady passed slowly to the upper floor. The stamping of the press filled the room and the printer, his eyes on his work, did not hear the door close behind the girl, and only when she stood at his elbow did he look up. The machine made three impressions on one sheet before he came to his senses, then he turned to the young lady inquiringly.

"I—I—thought I'd stop and ask you to come over to the house this evening. Mother wants to see you."

"Hum—m! Anything important?" asked George, leaning against the press. "You see, I'm pretty busy now." He shut off the power and stepped across the room as the 'phone rang. "Hello! Yes, this is Udel's—I'm sorry, but it will be impossible; we close at six, you know. Come over first thing in the morning—can't do it. It's past six now and I have an important engagement to-night. All right, good-bye."

"Oh, if you have an engagement I'll go," said Clara, moving toward the door.

(To be continued.)

The man with an idea has ever changed the face of the world.

A SHORT HISTORY OF THE CHRISTIAN CHURCH.

ERRETT GATES.

The first reflection that comes to one upon taking up a new history of the church is that there is scarcely any place for such a work, especially when that work is an outline. We think at once of such monumental works as those of Fisher, Hurst and Zenos among English writers, and those of Hase and Kurtz among German writers, accessible through translations to the English student.

In point of size or contents this new work by Professor Moncrief stands between the larger work of Bishop Hurst and the smaller work of Professor Zenos. It is evident, at least to the author, that there is a place for such a volume on church history, else he would never have undertaken it. Some definite principle or purpose has governed the author in its construction. The explanatory sub-title, "For Students and General Readers," points the way to the purpose that governed him. Turning to the preface the author says: "There are already many excellent general church histories. But it appears that there is room for still another, which shall be short, considerably different in its conception, and more elementary." It should be said in justification of the author's purpose that Prof. Fisher's "History" is seriously deficient in a well selected, up-to-date bibliography, and assumes too much knowledge of the subject to be of the most helpful service to the beginner. Prof. Zenos' "Compendium" is too brief, and is wanting in references to literature on the subject. Bishop Hurst's short "History" comes nearer filling the place designed by this new work than any other among English works. The works of Hase and Kurtz will always be indispensable to the advanced student as masterly and independent treatments of the subject, but unsuited as guides to the English student.

The author has selected and arranged his material with reference to these two classes of readers, the student and the general reader. The book must be read and estimated according to this purpose.

No better statement of what the author has tried to do could be framed than his own statement of "the purpose of an outline of church history," page 26. He says:

"To select the most comprehensive facts and ideas and state them in concise and luminous language.

"To put them in their natural relation of cause and effect.

"To suggest problems for further study and to make a more or less critical estimate of the sources of information.

"To furnish such a comprehensive and orderly survey of the whole field that future work on special subjects may not seem disconnected and fragmentary."

These are the ideals which the author has consciously tried to realize in his work.

The task of such a history is, first of all, one of presentation and treatment. One does not look for fresh discoveries, but fresh and more impressive arrangement and treatment. The author has divided his subject with sufficient detail to afford the student new starting points or resting places for reflection. It is essential that the divisions and subdivisions, the

change of subject and period, be articulated on the printed page for the highest usefulness to the student. This the author and printer have admirably and adequately achieved. The page and subject are thus given a vividness very attractive and helpful to the student.

One of the most important and useful features of the book is the selected bibliography at the head of each section or subject. The author has made this a distinct feature, and has expended an infinite care upon it. The selections are made with rare judgment and discrimination and with exhaustive acquaintance with the sources both original and secondary. He has given the treatment an element of freshness by introducing the reader to the original sources through translations. The student is thus put in possession of the original form and setting of the material and enabled to draw his own inferences. This feature has been incorporated with too much reserve when one considers the propriety and effectiveness with which he has done it. There is a wholesome tendency in historic writing just now to take the student to the original sources in the study of English and American history. There is no reason why it should not be carried out with greater thoroughness in the study of church history. It seems peculiarly desirable in this field, where so many facts and movements of thought and life have been subject to partisan distortion and where impartiality in the historian is a rare gift and too rarely exercised. With the original sources before the student he cannot be misled. In no other department of history is there such a continuous or living interest, for many present-day religious forces have come down from the remote past and are concerned for their past record.

The value of the work for the student would have been greatly enhanced if several well-chosen maps had been incorporated. A chronological table of the principal events would have made it more useful. Authors of church histories for students could learn much from students' histories of England and America in this respect.

ERRETT GATES.

The Orchard-Lands of Long Ago.

The orchard-lands of Long Ago!
O drowsy winds, awake and blow
The snowy blossoms back to me,
And all the buds that used to be!
Blow back along the grassy ways
Of truant feet and life the haze
Of happy Summer from the trees
That trail their tresses in the seas
Of grain that float and overflow
The orchard-lands of Long Ago!

Blow back the melody that slips
In lazy laughter from the lips
That marvel much if any kiss
Is sweeter than the apple's is.
Blow back the twitter of the birds—
The lisp, the titter and the words
Of merriment that found the shine
Of Summer-time a glorious wine
That drenched the leaves that loved it so
In orchard-lands of Long Ago!

O memory! alight and sing
Where rosy-bellied pippins cling
And golden russets glint and gleam
As in the old Arabian dream
The fruits of that enchantment tree
The glad Aladdin robbed for me!
And drowsy winds, awake and fan
My blood as when it overran
A heart ripe as the apples grow
In orchard-lands of Long Ago!

—Christian Work.

"For Students and General Readers" by John W. Moncrief, A. M., associate professor of church history in the University of Chicago. 456 pp. Fleming H. Revell Co.

BOOK REVIEWS.

The True Aaron Burr. By Charles Burr Todd. New York: A. S. Barnes & Co. 1902. Pp. 77. Price, \$0.50.

The verdict of history as it has been written thus far has been decidedly hostile to the fame of Aaron Burr, whose brilliant parts and extraordinary career have long excited comment. In the controversy between him and Hamilton public sympathy has been strongly on the side of the latter. It is the purpose of this volume, written by one of the family, to do what the author considers simple justice to the memory of Burr, whose public life is reviewed in the light of important documents, and whose vindication is achieved to the satisfaction at least of the writer of the book. It is in any event an interesting contribution to the story of the time.

The New and Living Way, by Milton S. Terry, D. D., LL. D. New York: Eaton & Mains, 1902. Pp. 131. Price, \$0.50 net; by mail, \$0.56.

Professor Terry is well known through his previous volumes on biblical study and his writings are always marked by carefulness and suggestiveness. In this volume he has presented "an orderly arrangement and exposition of the doctrines of Christian experience according to the scriptures." The treatment includes chapters on sin and death, conviction of sin, repentance, conversion and faith, forgiveness of sins, justification and reconciliation, new birth and new life, sonship and adoption, progress in spiritual life, means and methods of growth and eternal life. Professor Terry is always suggestive, even where one does not agree with his peculiar interpretations. But the book as a whole is so biblical and helpful that one finds few things to which objection may legitimately be made. In the passage in Ephesians 2:8, "By grace have ye been saved through faith," he rightly contends that the gift of God is not faith but salvation. In treating the passage in John 3 he presents the strongest argument we have seen for the view that "born of water" cannot refer to baptism, but to the cleansing of the life, of which baptism is only one expression. In discussing Ephesians 5:26 and Titus 3:5 he says that "the real sanctifying, cleansing and regenerating in the Word and Spirit of God can be no outward washing of the body. No legitimate inference from these texts can warrant the sacramentarian doctrine of 'baptismal regeneration' or of the necessity of baptism in water in order to enter the kingdom of God." On the other hand, his treatment of Christian growth, of prayer and Bible study and the fruits of Christian life is exceedingly helpful. He closes with a strong appeal for unity among the followers of Christ.

Folk Tales of Napoleon, translated with introduction, by George Kennan. New York: The Outlook Company, 1902. Pp. 107. Price, \$1.00 net.

George Kennan is well known as a traveler and observer of people. In this volume he has set down two of the popular stories regarding the character of Napoleon as that character was interpreted respectively by the Russians and the French. The supernatural and either malign or beneficent qualities with which the great commander was furnished by popular tradition are revealed by these two tales. The first is a

story which appeared in the *St. Petersburg Gazette* last year. The translator says apologetically that the treatment of the supernatural may seem to the occidental reader rather daring and irreverent, but it is perfectly in harmony with the Russian peasant's anthropomorphic conception of deity, and should be taken with due allowance for the educational limitations of the story teller and his auditors. In this narrative Napoleon was a superhuman creature, pitiless and terrible, who at a moment of crisis would call up his dead soldiers to take part once more in the conflict. This accounted for his wonderful succession of victories. He was sent to punish the Russians for their sins, but in response to their penitent prayers God removed the scourge at last and permitted Russia to be the instrument by which the power of the monster was broken. The second tale is familiar to literary readers as the third chapter of Balzac's "Country Doctor." It is the story of Napoleon told by one of his worshiping soldiers in after years, to whom "The Man" was little less than a god. It reveals all the extravagant love of a man for a great leader.

Bible Tragedies, by George Clarke Peck. New York: Eaton & Mains. Pp. 172. Price, \$1.00.

A collection of sermons, eight in number, dealing with some important biblical episodes in which moral disasters are recorded. The list includes the temptation in Eden, the murmuring in the wilderness, the sin of Achan, the feast of Belshazzar, the downfall of Haman, the death of John the Baptist, the failure of the man with one pound and the sin of Judas.

Two Thousand Years of Missions Before Carey. By L. C. Barnes. The Christian Culture Press: Chicago. Pp. 500. Cloth, \$1.50.

C. T. PAUL.

Strictly speaking there were not two thousand years of Christian missions before Carey. The title is to be explained by the fact that the author includes the age of Jewish proselytism immediately preceding and merging into the Christian era. He finds the genesis of Christian missions in Hebrew missions. The chief value of the book lies in its suggestive treatment of the more obscure periods of missionary activity which are usually dismissed with but fragmentary mention. Free use is made of quotation from original, and to the average student inaccessible, records; and by this means contact is established with the primary sources of information. The author's originality consists not in his style, which is often as crude as it is intense, but in the interesting way in which he makes the missionaries speak for themselves. All the familiar heroes of the historic missionary enterprise greet us here once more, among others Ulfilas, Augustine, Patrick, Xavier, Ziegenbalg, Schwartz, Egede and Marquette; but we are also introduced to the less known but not less heroic Peter of Ghent, the veteran of fifty years' service among the Mexican Indians; Antonio Vieira, the Las Casas of Brazil; Willibrord, the English apostle to Holland and Denmark; Jaballaha, the Nestorian archbishop of Pekin; Friar Odoric, who followed Marco Polo through central Asia, penetrating the fastnesses of Thibet, and a host of others who witnessed for the Christ and died in the faith. In this book for the first time Roman Catholic missions receive something approaching fair treatment at the hands of a Protestant evangelical. Altogether it is a timely contribution to the subject of missions.

Hiram College.

The Bible School

THE FEAR AND LOVE OF GOD.*

The code of laws contained in Deuteronomy ends with chapter twenty-eight. The two chapters that follow supplement this statement of principles and duties by exhortations to obedience in view of the previous demands of the law. These two chapters, twenty-nine and thirty, constitute what may be called Moses' third discourse, in which he reviews the history of the people from their departure out of Egypt, calling to mind the kindness of God in his watch-care over them during the journey and its dangers. He then proceeds to point out the present prosperity in which they find themselves and exhorts them to the acceptance of the covenant which God offers. A striking picture is drawn of the contrast between the mere idols of other nations and the Living God who is their deity, and he warns them against provoking the wrath of their heavenly sovereign. The curses already pronounced shall follow their disobedience until they become like the cities which the Lord overthrew in the Valley of Salt.

With chapter thirty another scene is presented which pictures the children of Israel driven out of their habitation and compelled to sojourn among other nations. But even in this dire extremity if obedience to God shall characterize the nation's conduct, he will turn their captivity and they shall be brought back from the uttermost parts of the earth to which they have been carried. One recalls in connection with these words the experiences of the exiles from the ten tribes in 721 who paid the price of disobedience by removal into Assyria while still in the future more sweeping exile was to befall the Judeans. With these words we come to the lesson.

The character of Deuteronomy is well illustrated in this portion of it. If one wished a representative list of Deuteronomic passages, in which the whole tenor and spirit of the book is set forth, he would perhaps select the following: 6:4-5; 12:2-7; 16:21; 22; 18:9-15; 28:15-21. In these five passages the general characteristics of the book are clearly indicated, its call to the worship of one God who is to be loved with the whole nature, its injunction to destroy all images or symbols of other gods, its prohibition of the use of any token of heathen worship, its promise of a line of prophets to keep fresh the divine will, and its warnings against the sin of disobedience. In all of these chapters the ethical significance of conduct is clearly set forth. It is no ceremonial obedience which is enjoined, but that which springs out of love for God and a desire to share his nature. The curses pronounced against the nation are only those which a true view of the consequences of sin would enforce. No mere despotic rule is that to which Israel must submit, but a wise and loving plan adjusted to the needs of the nation, and certain to issue in a career unique in history. Deuteronomy is one of the most tender and sympathetic books in the Bible. In it the spirit of prophecy rises to a high level, preserving all the time the sympathy and the sternness of a Father's love. It is not strange that our Lord lived much in the atmosphere of this book, and quoted it frequently.

The law of God to which obedience is required at the hands of his people is not one difficult to understand. It is declared to be close at hand and easily intelligible. Heaven need not be searched for it, nor the sea crossed in pursuit of it, but the word of the Lord is in the mouth and heart of the disciple. It is this strong passage which the apostle Paul used (Rom. 10:6-8) to show that the righteousness which is of faith is not a mysterious quality, but easily obtainable since Christ needs neither to be brought down from above nor to be brought up from the dead. This New Testament passage constitutes the inspired comment upon the Old Testament promise. The word of the Gospel is a plain and simple word. It need not be insisted that there are no mysteries in the spiritual life, for one finds that he comes even in physical life upon hidden things which cannot be explained. This is far more true of the life that is hid with Christ in God, but the highway of holiness is plain enough and the directions simple enough so that he who runs may read. Those things to which God impels men by strong imperatives need to be very plain lest men should fall into error, and this

danger is encountered by those who seek the truth of the Gospel. There may be varieties of interpretation of doctrine, but the Christ abides evident and conspicuous enough to be the model of all Christian behavior and the object of all Christian life. Here in the region of his life and in subjection to his authority there can be no mistake as to the great facts of Christian duty.

The principle insisted upon in the lesson is that of absolute free choice, to the exercise of which the soul is called. Before it are placed life and death, good and evil. The rewards of one and the penalties of the other are apparent. It is not that God would seduce man to righteousness by the promise of rewards, but rather that he points out the inevitable consequences of the choice. The oft-repeated question as to the freedom of the will receives a convincing answer in the very fact that the Scriptures assume the ability of man to choose or reject the command of God. The heavenly Father is not a despot who harshly commands obedience to his laws under threat of dire penalty, but one who points out with paternal sympathy the consequences of good and evil conduct and hopes always for the election of the better way. In a moral universe there can be no compulsion to righteousness. Men sometimes wonder why evil is permitted in the universe if God is supreme. It is quite clear that if evil were prevented by omnipotence there could be no freedom of conduct, and thus no development of character. Before every man there are set the alternatives of life and death. It is his own choice which determines character.

If there are strong incentives to the selection of good there are clearly as grave warnings against the pursuit of evil. To the Jew of the Old Testament time these warnings were given, and he was charged to obey God lest his life be shortened and his possession of the good land of Palestine be all too brief. The whole matter lay in his hands, and so it does in ours. A man can do with his life what he will, and the higher the level upon which the choice is made the more absolute is his freedom to accomplish the desired things. On the lowest level, that of physical life, something can be done. To be sure, one cannot by taking thought add a cubit to his stature, though he can increase materially the powers of his body by legitimate use. Intellectual development can be obtained, though here limits are clearly impossible. But the moral and spiritual free choice of the soul is practically unhindered, and all things are possible to him that believeth. People who mourn their limitations do so because they are living too low down in the scale of human possibility. If they would move up higher they would have plenty of room. One has always a few flowers on the earth and all the stars in the sky.

The choice which Israel was called upon to make was made comparatively easy by the presence of God in their life as in no other national experience. To love him became the highest object of spiritual ambition. That possibility is increased a hundredfold in our lives, because the interpretation of the life of God which we have received in Jesus Christ makes him far more real and accessible than in the life of the Hebrews. To dwell in that atmosphere, to rejoice in that love, is the highest ambition. To be able to live in the presence of the Father of our Lord Jesus Christ is better than to be able to abide under the shadow of Abraham, Isaac and Jacob. God who spoke in times past to the fathers in the prophets has spoken unto us in his Son.

Interfused.

We must buy and sell in the markets; we must earn our daily bread;
But just in doing these usual acts may the soul be helped and fed.
It is not in keeping the day's work and the day's prayer separate so,
But by mixing the prayer with the labor, that the soul is taught to grow.
For if sweeping a room by God's law is a service he deigns to bless,
And mending a kettle worthily is working for him no less
Then steering steady the ship of state, or wielding the sword in war,
Or lifting the soul of man by songs to the heights where the angels are—
Then none may deem it wasted time who stands in a humble spot.
And digs and waters a little space which the hurrying world heeds not;
For the Lord of the harvest equally sends his blessed sun and rain
On the large work and the little work, and none of it is in vain.
—Susan Coolidge.

*International Lesson for September 14, 1902. Loving and obeying God. Dent. 30:11-20. Golden Text, For this is the love of God, that we keep his commandments. 1 John 5:3.

Five-Minutes' Sermon on the Golden Text.

PETER AINSLIE.

For this is the love of God that we keep his commandments.—The religion of our Lord is so simple that many pass by it and take up the more complicated ways of theology. It was so when our Lord lived on earth. The Jew could not understand how the Messiah could be as simple in manners, dress and character as was Jesus. It is so now. Yesterday I heard the experience of a lady, which was that she had been pleading with the Lord for seven years to pardon her, and finally the Lord had mercy on her and saved her. In the approach to the heathen gods they must be plead with and frequently in despair one throws away his life to appease the wrath of his god, but the religion of our Lord is very different. There is nothing like it in all heathendom. Instead of the people bringing the sacrifice, as they do in pagan lands, our living Father brought the sacrifice, which was the gift of his only begotten Son, and he laid the gift at the feet of the human race to prove his love. It was not God, but it was the human race that had to be brought into reconciliation. Quite a difference, you see. God loved in order to make us love, and so we read, "We love him because he first loved us." That is very beautiful.

On the other hand, we are to prove our love as he has proven his love. He has opened the way and we must enter; he lays down the commandment and we must obey. I know of nothing so practical and so thoroughly common sense as God's propositions for the salvation of the world. You say you love God and you can prove this love by obedience, and obedience only. To keep all the commands of our Lord is the highest expression of love for him; and is not that true in all the affairs of life? It is so with the child in the home, the clerk at the desk, the scholar in school and the employe in the factory. It is not do you understand this scripture or do you understand this ordinance? But the order is "Do what I command you" and the promise is you shall understand.

The first step in the kingdom of our Lord is obedience, and the great principles of Christianity are found in self-denial, which may be divided into three distinct parts as this: the denial of self for Jesus' sake, concern for the welfare of others and living for the good of all. That is really the sum of Christianity. Jesus said, "Except a man deny himself and take up his cross and follow me, he cannot be my disciple." Paul said, "Let each esteem others better than themselves," or the welfare of others must control our actions. Jesus said, "No man liveth to himself," or we must live for the good of all. These are the principles of Christian living and they bring us into the most holy obedience. These guide posts point to the gateway of the eternal morning.

Our Father, thou hast taught us how to live, and now we ask for grace to live our best. Amen.

A Favorite Poem.

The night has a thousand eyes,
The day but one;
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When its love is done.

—Francis W. Bourdillon.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

Delight in God's House.

Topic September 14: Psalm 84:1-4, psalm 100:1-5.

With all their failings, the people of Israel had a sincere devotion in the service of the Lord's house. This breathes forth in many of the psalms and stirs the strains of their sweet singers to some of the most tender and triumphant appeals. The sacred literature of the world, not even the rich hymnology of the Christian church universal, can equal the excellencies of the Hebrew psalms. In beauty and variety of imagery, of symbol, of true poetic figures and felicities of expression the psalms are simply unapproached by any of the modern hymns and spiritual songs, save as they have borrowed the beauties of

GOD'S ANCIENT LITURGIES.

I fear sometimes we sacrifice the finer sensibilities and the deeper joys of the service of God's house for the flippant fancies and, not infrequently, for the senseless jingles of some catchy, "up-to-date" Sunday-school song books. It is a hopeful indication of growing spirituality and deepening devotion to find the old and universal favorites being sung more and more at our great conventions.

We should not like the churches to drift back into the formalism of catchisms and litanies, but it would wonderfully enrich our church services and stimulate our neglected spiritual possibilities to return to the responsive reading and chanting of the choicest of the psalms in our congregational meetings. The Christian Endeavor services could be rendered mutually inspiring by giving more thoughtful attention to the responsive readings of scripture and song.

There is something beautiful in the picture of the little birds building their nests in the shelter of God's altars. It has both a poetical and spiritual significance. His altar and his house are places of safety. Life is more precious and has a larger meaning in the sacred precincts of the courts of the Lord, or in the folds of the tabernacle of his Presence. The chirping of the swallows in their nests, in the secret places of the Most High, cheered and charmed and comforted and constrained the waiting souls of the priests and prophets of Israel, and led them to sing—

"Blessed are they that dwell in thy house:

They shall be still praising thee!"

THE ONE HUNDRETH PSALM

is fittingly called a "Psalm of Praise." It strikes an exultant key. It has in it the shouting of the great congregation. It is a very pean of gladness and thanksgiving. It has a prophetic note also: "Make a joyful noise unto the Lord all ye lands"—Heb. "all the earth." It is interesting to find this note of universality breaking out in the utterances of the seers and singers of Israel, spite of the exclusiveness which was a special mark of the divine favor, in the thought of the Hebrew race. The inspiration of the literature of Israel's prophets and psalmists is fairly shown in this world-vision, and world-embracing blessings, which they foretold and sung in lofty, prophetic strains.

I feel oftentimes that there is not enough of gladness, unselfish and overflowing joyousness in our service, in the Lord's house and in the doing of the humble tasks that fall to us, in the allotment of privileges and duties of the church work. It spoils the heart of its heritage of happiness to think of its duties as burdens, of its privileges as crosses. Let us "enter into his gates with thanksgiving, and into his courts with praise. Be thankful unto him."

THE PRAYER-MEETING.

SILAS JONES.

The Compassion of Christ. Topic Sept. 10, Matt. 9:27-36; 23:34-38.

The compassion of Jesus was genuine. It was not the counterfeit with which men are accustomed to defraud one another. It was concerned with people with whom Jesus was intimately associated. They were not neglected because they were well known. And Jesus was also mindful of those afar off. Every human being had a claim upon him and he was glad to recognize the claim. Though his ministry was confined to a small part of the world, it was that his mercy might the better be shown to all. Jesus gave thought to real sin and suffering. He knew what these were. He did not depend for information on what he heard, but on what he saw. He mingled with the sinful and the afflicted. The sight of misery was no doubt repulsive to him, but it never drove him away from the afflicted. He knew as we cannot know the destructive power of sin. We are never able to have compassion on others until we see them in their ignorance and misery. It may not be pleasant to go where want and misery and sin abound. That is not what we are to consider. We must know those for whom there is need of compassion.

Jesus expressed his compassion in practical form. Here again its genuineness appears. A feeling of sympathy which does not seek to change the condition of the one for whom it is awakened is of no value. Hoarded feelings of kindness are no better than hoarded money. The man who hoards money is despised and laughed to scorn, and so in the end is he who hoards feelings. There is a feeling called sympathy which is nothing but disgust. We are distressed, not on account of the sufferer, but on our own account. If we seek to relieve the sufferer we do so that we may remove a disagreeable object from our sight. If we can get rid of him without giving him relief we are satisfied.

Jesus never dealt falsely with a man by telling him his condition was other than what it was. He did not save a man the pain of severe rebuke when he knew he was in danger of losing his soul. We sometimes imagine that kind heartedness will not permit us to tell the sinner he is in great danger. We do not so reason about the man whose physical life is in danger. If the bridge is unsafe we tell him so, notwithstanding his disappointment at not being able to continue his journey. Now Jesus so reasoned about the higher life. He knew rebuke was unpleasant, but he administered it when there was a chance to save men from moral ruin.

The compassion of Jesus inspired men to do for themselves. Sometimes sympathy, so called, leaves a wretched man more helpless than before. He is made to feel by the manner in which help is given that he has no thoughts of his own worth putting forth, that he is always to be dependent. Of course this is a great wrong to the one receiving aid. The sympathy of Jesus never degraded a man. There were those who looked for more loaves and fishes, but these totally misunderstood the purpose of Jesus. The one who knew why Jesus came with help was made stronger. He felt that he had important work to do in the world. When our compassion starts another out to do bravely a duty he was about to shun we can say we really care for others.

BARGAINS IN BOOKS.

The following list includes books either quite new or slightly shelf-worn, or used for a short time, but in excellent condition in every case. The first price quoted is the regular net cost price, the second is our price. They will be sent postpaid on receipt of the price, except those in sets, which will be sent by express or otherwise, at the cost of purchaser:

The Changing View Point in Religious Thought. By Henry Thomas Colestock. \$1.00-.60.

Joy in the Divine Government. Luther A. Gotwald. \$1.25-.75.

McClintock and Strong's Cyclopedia of Biblical, Theological and Ecclesiastical Literature. 12 Vols. \$30.00-18.00.

Protection of Native Races Against Intoxicants and Opium. Wilbur W. Crafts. \$0.75-.50.

The Chinaman as We See Him. Ira M. Condit. \$1.00-.60.

The Siege of Peking. By W. A. P. Martin. \$1.00-.60.

King's End. By Alice Brown. \$1.50-.80.

Sweetheart Manette. By Maurice Thompson. \$1.25-.75.

Phoebe; Her Profession. By Anna Chapin Ray. \$1.25-.75.

China's Only Hope. By Chang Shih-Tung. \$1.00-.50.

As It Is to Be. Cora Linn Daniels. \$1.25-.75.

The Fighting Bishop. By Herbert M. Hopkins. \$1.50-.80.

The Boy Problem. William Bryan Furbush. \$1.00-.50.

Deborah. James M. Ludlow. \$1.50-.90.

The Young Man in Modern Life. Beverly Warner. \$0.85-.50.

What a Woman of Forty-five Ought to Know. Emma F. Angell Drake. \$1.00-.75.

Mlle. Fouchette. Charles Theodore Murray. \$1.50-.80.

Mr. World and Miss Church-Member. Rev. W. S. Harris. \$1.25-.60.

Chambers' Cyclopaedia. 8 Vols. \$12.00-4.00.

Cupid's Garden. By Ellen Thorneycroft Fowler. \$1.50-.80.

The King of Honey Island. By Maurice Thompson. \$1.20-.80.

Mrs. Clyde. By Julien Gordon. \$1.50-.80.

Patroon Van Volkenberg. Henry Thew Stephenson. \$1.50-.80.

The Black Gown. By Ruth Hall. \$1.50-.80.

The Black Wolf's Breed. Harry Dickson. \$1.50-.80.

The New World and the New Thought. By James Thompson Bixby, Ph. D. \$1.25-.75.

The Two Covenants and the Second Blessing. By Andrew Murray. \$1.00-.60.

Expansion. By Josiah Strong. \$1.00-.60.

Onesimus; A Tale of the Pauline Epistles. Charles Edward Corwin. \$1.25-.90.

Power for Witnessing. By A. F. Ballanger. \$1.00-.60.

The New Acts of Apostles. A. T. Pierson. \$1.00-.60.

Social Law of Service. By Richard T. Ely. \$1.25-.75.

Gods' Perfect Will. By G. Campbell Morgan. \$0.50-.35.

The Saving Word. By A. Demarez. \$0.60-.25.

Latin America. Hubert W. Brown. \$1.50-.75.

- Bible Characters, from Joseph and Mary to James, the Lord's Brother. By Alexander Whyte. \$1.25-75.
- Teachings of Jesus and His Apostles. E. O. Bosworth. Y. M. C. A. (4th year course). \$1.00-.60.
- Christian Theology. Jonathan Weaver. \$1.00-.80.
- An Highway There. William Campbell Scofield. \$1.25-75.
- Hours with the Bible. Cunningham Geike. 6 Vols. \$3.50-1.50.
- Protestant Missions in South America. By Harlan P. Beach and others. \$0.75-.50.
- The Divine Pursuit. By John Edgar McFadyen. \$1.00-.60.
- To Nazareth or Tarsus? \$1.00-.50.
- Simon Peter; His Later Life and Labors. Chas. S. Robinson. \$1.25-75.
- Notes on Matthew. By John H. Morrison. \$1.00-.40.
- The Creative Week. Geo. D. Boardman. \$1.25-75.
- The Gospel of Common Sense. Chas. F. Deems. \$1.25-75.
- Genesis in Harmony with Itself and Science. Geo. Rapkin. \$1.50-75.
- Genesis and Modern Science. By Warren R. Perce. \$1.50-.90.
- The People's Bible. By Joseph Parker. 3 Vols., 1 and 2 Chron., Genesis, Acts. \$1.50-75 each.
- Meyer's Commentary on James, Peter, John and Jude. 1 Vol. \$3.00-1.25.
- The Life of Christ; A Poem. By Samuel Wesley. \$2.50-1.00.
- Butler's Bible Work. A commentary on the entire Bible in five large volumes. \$15.00-4.50.
- Organic Evolution Considered. Alfred Fairhurst. \$1.50-75.
- Revivals and Missions. By J. Wilbur Chapman. \$0.75-.40.
- Answers to Prayer. H. Clay Trumbull. \$0.60-.30.
- The Everlasting Harmony. By Rose Porter. \$0.75-.40.
- As It Was in the Beginning. Edward Cridge. \$0.75-.40.
- Birth, a New Chance. By Columbus Bradford. \$1.50-.80.
- Messiah's Second Advent. By Calvin Goodspeed. \$1.25-75.

Figures Talk

There is rich food for thought in the church statistics for the past year, which are now available.

The churches have made a gain of 2.67 per cent, while the population has gained 2.18 per cent, so that the churches have kept a little in advance of the population, in spite of the fact, so greatly deplored, that the year 1901 was not a year of marked spiritual activity, but rather of the reverse.

More than half of the recorded gain, however, is accounted for by the figures of the Roman Catholics, who report a growth of 468,083 members during the year, making their total membership 9,158,741 in a Christian population of 28,090,637. But it must be remembered that every member of a Catholic family is counted in the fold as soon as he is born.

It is estimated also that the Mormons won 65,000 converts last year, chiefly in the West, while the Christian Scientists claim a growth of 13,980. There is nothing particularly reassuring in the fact that such guesses may plausibly be made, even though we be-

lieve them to be guesses.

Substantial, though not extraordinary, gains were made during the year by the various orthodox bodies, which retain their relative numerical order, the Methodists, Baptists and Disciples of Christ standing at the head. The Presbyterians are just within the million mark, and the Episcopalians, Congregationalists and Lutherans are the only remaining denominations that have passed the half-million point.

Of course, it must not be forgotten that numbers are not everything. There are small denominations that exercise an influence vastly out of proportion to their numbers.

If there is little to arouse enthusiasm in the religious statistics, there is much cause for dismay in the statistics of crime.

During 1901 there were 7,852 homicides, and only 118 legal executions, while there were 135 of those illegal executions called lynchings. Though the number of lynchings shows a falling off from preceding years, yet that still it should exceed the number of legal executions is a fact full of shame to our nation. Moreover, most of the crimes charged against these victims of lynch law are not crimes for which in civilized countries men are put to death.

The saddest of all these figures are those regarding suicides: 7,245 in 1901, as against 6,755 in 1900, and 5,340 in 1899. And for nearly three thousand of these self-murders the single reason is given—despondency.

Ah, ministers of the Gospel and Christian laymen, is there not need that Christ should be preached among men?—C. E. World.

Don't Talk Hard Times.

I never knew a man to be successful who was always talking about business being bad. Never allow yourself to dwell on the dark side of anything. You should refuse to talk about depressed markets or hard times. Learn to talk up, not down. Many business men become chronic grumblers and fault-finders. Times are always hard with them. Other men get into a pessimistic rut and never see brightness or success in anything. It is impossible for such people to prosper. Success is a delicate plant and requires encouragement and sunshine.

Regard yourself as superior to the evils which surround you. Learn to dominate your environment; to rise above depressing influences. Look for the bright side of things, not the dark and gloomy side.

The world likes sunny, hopeful, buoyant characters; it shuns lugubrious prophets, who see only failure and disaster everywhere. The hopeful, cheerful men and women, who see success and longevity in their callings, are the ones who are sought after. It is as natural to try to avoid disagreeable, unpleasant people as it is to try to escape from the clouds and shadows into the sunlight.—Success.

Archbishop Ryan's friends tell this of his grace: The archbishop was about to take a train to Baltimore, when a young man accosted him, saying: "Your face is familiar. Where in hell have I seen you?" "I really don't know," said the archbishop, blandly, "what part of hell do you come from?"

"You certainly look better. You must have followed my advice and had a change."

"Yes, doctor, so I have."

"Where did you go?"

"I went to another physician."

THE CHRISTIAN CENTURYA WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE
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thousand words and should be in our office one
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to appear. News letters should be condensed as
much as possible. News items are solicited and
should be sent in promptly.**NOTES AND
PERSONALS**

All aboard for Jacksonville, Ill.

If you enjoy our new type and paper
let us hear from you.Join the congenial party via the Chi-
cago & Alton for the state convention.Two added in regular services at
La Grange, Mo. T. A. Hedges, minis-
ter.Six additions to church at Kanka-
kee, Ill., by letter and one by confes-
sion. R. E. Thomas minister.F. D. Wharton, Ingersoll, Okla.,
keeps sending good reports from that
locality. One addition and new
church nearing completion.Owen Livengood, Montfort, Ohio, re-
ports for week ending Aug. 27th: Bap-
tists, 822; Baptists, 28; M. E., 10;
unclassified, 11; total, 871. Dedicat-
ions, 2.In 3 months at Iroquois, Ill., where
H. H. Shick ministers, \$830 was raised
for all purposes, \$25.45 for missions
and \$630 on debt. Bro. Shick is a
faithful worker.August 24th at noon Mr. Chas. W.
Eads Berger of Chicago, Ill., and Miss
Zulu Steamman of Attica, Ind., were
united in marriage by O. D. Maple,
Williamsport, Ind.At the close of his fourth year as
pastor of the church at Havensville,
Kan., Wm. M. Mayfield resigned Aug.
1, and is now located with the church
at Winchester, Kan.Rolla G. Sears reports two additions
at Pardeeville, Wis. Bro. Sears has
closed his work in University of Chi-
cago and will enter University of Wis-
consin, September 25.Frank Otsuka preached at West
Pullman last Sunday to interested au-
diences. He expects to go on a lectur-
ing trip this fall and will also repre-
sent the Christian Century.The Illinois State Convention at
Jacksonville will be a feast of good
things. Do not think of spending Sep-
tember 8-11 anywhere else. Every
preacher in the state should go.We are glad to report that Daniel
Stewart, who recently went to Cali-
fornia for his health, is improving,
having gained very rapidly. He is at
Tulare and reports cause in that lo-
cality improving.Yes, we give you a beautiful and
valuable book for ten subscribers at
ten cents each. You only pay ten
cents postage. Read the Book Supply
Company's list of one hundred books
and make your choice.Are you going to Omaha? No "spe-
cial" is planned for, but if you wish to
stop over at Des Moines and visit
Drake University, consult any of our
Chicago pastors for sleeping car reser-
vations on the Rock Island.A. R. Moore has just closed meeting
at Hubble, Ky. There were 32 addi-
tions, 28 being by baptism. The Hub-
ble church has recently made some
improvements on church house,
and it is now in fine condition.George F. Hall has leased the audi-
torium of the Bush Temple of Music,
and announces that he will begin
services there, preaching both morn-
ing and night next Lord's day, Sept.
7th. This is a great undertaking, of
which the Christian Century will have
more to say next week.L. H. Barnum Horton, Kan., writes
thus of his work: "Closed a two
weeks' meeting for Bro. M. J. Hibbs,
Huron, Kan., with 8 added—1 re-
claimed, 2 by statements, 1 Catholic,
4 confessions. The work in Horton is
moving along very well, 1 added from
Presbyterians since last report.Our readers appreciate the constant
growth and improvements of the
Christian Century. So we greet you
this week in a fresh dress of head
lines and type. We have ordered the
finest paper stock in the market for
the Christian Century. Nothing in the
line of high-grade religious literature
is too good for our readers.A number of missionaries of the
Foreign Society go out to the variousfields this autumn. E. E. Farris and
wife go to Bolengi, Africa. H. H. Guy
and wife go to Tokyo, Japan. Two
and probably four others will go out
a little later. All these workers ear-
nestly request the constant prayers of
all the churches in the home land.The "Arena" for September is a
strong number, containing articles on
"Newspaper Criticisms of Public
Men," "Our Duty in the Danish West
Indies," "Humanity's Part in the La-
bor Problem," "The Criminal Classes"
and an editorial on "The Cry of the
Children." It also contains most in-
teresting statements regarding the
plans of the "Arena" for 1903.John P. Givens, pastor of the
church at Normal, Ill., and Miss Rose
Hawthorne of Gig, Va., were married
Tuesday evening, Aug. 26, at the resi-
dence of Austin Hunter, pastor of
North Park church of Indianapolis.
Austin Hunter officiating. The cere-
mony was performed in the presence
of the C. E. society of the North Park
church. It was a fine occasion.We have recently had many in-
quiries concerning S. S. supplies for
next year. Many are anxious for more
systematic Bible study. If satisfactory
terms can be arranged with the Chris-
tian Publishing Company we shall
continue to advertise their supplies.
The Christian Century Company will
publish the best Bible School Quarter-**PREACHER'S CHILDREN**

Same as Others.

The wife of a prominent divine tried
the food cure with her little daughter.
She says, "I feel sure that our experi-
ence with Grape-Nuts food would be
useful to many mothers. Our little
daughter, eight years old, was subject
to bowel trouble which we did not
then understand and which the doc-
tor's prescriptions failed to cure.We had been using different cereals
for breakfast and finally becoming dis-
couraged I said, 'I will try an experi-
ment, I will discard all other cereals
and use only Grape-Nuts for break-
fast.' The three children all like it
better than anything else and are so
fond of it that I hardly let them have
all they want. In a short time I could
see an improvement in the bowel
trouble.We began using Grape-Nuts five
months ago and now not only has the
bowel trouble disappeared but the
child has grown so plump and well—
in fact was never so fleshy before—
that all our friends notice and remark
about it. We think we have an ideal
breakfast which consists of whole
wheat bread with butter, Postum
Cereal Coffee and Grape-Nuts. This
is all we care for and I think it would
be hard to find many families so in-
variably healthy as is ours." Name
given by the Postum Co., Battle Creek,
Mich.

67

ly possible. Ten of the Bible scholars in the brotherhood are at work upon it. The first lessons have gone to press. Sample copies will be sent free upon inquiry.

The veteran, L. L. Carpenter, writes: "On Lord's day, August 24, I dedicated a new and beautiful house of worship at Killbuck, Ohio. It was necessary to raise \$2,400.00 to provide for all indebtedness. The great congregation was in the giving mood, and that amount was raised, and then an extra \$1,000.00, making \$3,400.00 altogether. The church will build a parsonage with the extra \$1,000 raised, and some more that they will add to it. The day was an ideal one. The congregations were very large and all of the services most joyful. The church at Killbuck is one among the oldest in Ohio."

It is a satisfaction to citizens of the Fifth senatorial district of Illinois to know that Mr. Oliver W. Stewart has consented to become a candidate for state representative from this district. The political conditions in the district make it highly probable that Mr. Stewart will be in a position to make a strong showing in the campaign, and his friends are not without earnest hopes that he may win. Bro. Stewart is too well known among the Disciples of Christ as an honest and capable and independent man to need any commendation from the "Christian Century." As chairman of the Prohibition National Committee for the past two or three years he has displayed those qualities which make a successful politician in the best sense of the word, and we are not without hope that in the campaign for state representative he may win. We hope that all friends of good government, whether Prohibitionists or not, will rally to his support, as the conditions of the Fifth district make it clear that he is the one man among the candidates whom Christian people can heartily support.

We call attention to the advertisement of the Natural Body Brace Co., Salina, Kan., in another column. This is a company of very high standing, vouched for by leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness, backache, lung troubles, or general weakness of either sex. It cures after everything else has failed. Their book of plain, common-sense reasoning, which is fully illustrated, is sent free in sealed envelope to all who ask for it. They refund the purchase price to any one who is not pleased with the brace after 30 days' trial. We suggest that you write to them for full information.

OLIVER W. STEWART.

The Christian Century takes pleasure in presenting its readers with a picture of O. W. Stewart. He is National Chairman of the Prohibition party and candidate for member of the House of Representatives from the Fifth Senatorial District.

Mr. Stewart, who is of Irish descent, was born 35 years ago in Mercer county, Illinois, and since he was 13 years old has made his own way in the world. He worked his way through high school and college, at first by working as a farm-hand and later by teaching. He was graduated from Woodhull High School in 1885 and from Eureka College, of which for one year he was financial secretary, in 1890. A few months afterward he was married to a college classmate, Miss Ella J. Seass of Arthur.

For three years following his graduation Mr. Stewart was engaged in the ministry of the Christian Church. He founded and for a time edited and published the Illinois News. After his marriage he lived for seven years in Eureka and Mackinaw, moving to Chicago in 1897.

Mr. Stewart's ability as a platform speaker and thinker was early manifest, he having carried off state and national honors in intercollegiate and interstate oratory. In 1893 he was elected secretary of the Illinois Christian Endeavor Union and re-elected in 1894. He then served for two years as president of the same organization, during which time he visited all parts of the state, addressing large county and division rallies and winning such fame as a speaker as makes him today one of the most popular orators at state and national gatherings of Christian Endeavorers.

In 1887 Mr. Stewart did his first public work in behalf of the temperance and prohibition movements. Being chosen in the spring of that year as secretary and organizer for the District Lodge of Good Templars, he immediately took the field and was soon recognized as a most forceful and eloquent temperance advocate. Originally a Democrat, Mr. Stewart attended the Illinois Prohibition State Convention in 1888 and has since been closely identified with the Prohibition movement. He was elected a member of the Illinois State Committee in 1894 and two years later was chosen as its chairman. He was a delegate to the National Prohibition Conventions of 1892, 1896 and 1900. As chairman of the Pittsburg Convention in 1896, during the controversy over the currency question, Mr. Stewart exhibited such rare tact and skill as called forth warmest praise from followers and opponents and marked him at once as a national leader. He was elected national chairman of the Prohibition party in 1900 and has since that time visited every state in the union, speaking to thousands of audiences and establishing a reputation as a po-

litical debater equalled by few men upon the public platform.

Mr. Stewart's executive ability is also of the highest order. In 1900 he planned and carried forward such a campaign as had never before been undertaken by the Prohibitionists.

In August, 1901, Mr. Stewart projected the plans for the National Prohibition Alliance, of which more than 1,200 local branches have been established in less than a year.

If elected to the legislature from the Fifth Senatorial District, he will bring to the position such qualifications as are offered by no other candidate now in the field.

A WORD TO OUR FRIENDS.

It is very gratifying to know what a large circle of enthusiastic friends the Christian Century has made by its loyalty to the Word of God and its firm stand for freedom in Christ Jesus. This has been manifest in the deluge of trial subscriptions sent us during the past few weeks. Every day a number of clubs of ten trials subscriptions reach us. We appreciate this zeal for the extension of a genuinely Christian journal on the part of our friends. However, our fall trade is opening up so promisingly that we cannot continue the ten-cent offer but several weeks more. The names sent in for ten weeks will not be placed upon the permanent list unless so ordered by the subscribers. We wish to inform this army of new friends that we have better things in store for them after the first of October. Send one dollar for the Christian Century for one year, otherwise the paper will be stopped at the expiration of the ten weeks.

DON'T TRY PRESSURE.

Trust to Intelligence.

You cannot by process of law prevent anyone from drugging themselves to death. We must meet the evil by appeal to the intelligence.

One of the drugs that does the most harm to Americans, because of its widespread use and its apparent innocence, is coffee. Ask any regular coffee drinker if he or she is perfectly well. At least one-half are not. Only those with extra vigor can keep well against the daily attack of caffeine (in the coffee). The heart and pulse gradually lose strength; dyspepsia, kidney troubles and nervous diseases of some sort set in and the clearly marked effects of coffee poisoning are shown. These are facts and worth anyone's thought. The reasonable and sensible thing, is to leave it off and shift to Postum Food Coffee. The poison that has been secretly killing is thus withdrawn and a powerful rebuilding agent put to work. The good effects will begin to show inside of 10 days. If health and comfort are worth anything to you, try it.

13.35

2.00

53

6.00

CHICAGO DEPARTMENT

HYDE PARK.

The study of the Harmony of the Gospels will be continued on Wednesday evenings. The point of view and the interest attained in Dr. Willett's lectures will aid greatly. Informal discussion of assigned sections, with reference and free participation by the members of the class will be encouraged.

Church letters have been requested by Mr. Henry Lloyd, Lexington, Ky., who has been elected to the chair of mathematics in Kentucky University; Miss Gertrude Colvin of Arapaho, Nebraska, who will spend the year in Dequeen, Arkansas, and Dr. Frank McCoy and Misses Dora and Nellie McCoy, who have removed to Mississippi.

Subscriptions to the debt fund aggregating about \$300 have been secured during the past week. As much more is needed. It is very important to complete the subscription this week. Blanks for this purpose will be found in the seats and should be filled out to-day. It is necessary that every one interested in the success of this church assist in this undertaking.

Mr. Oliver W. Stewart, chairman of the Official Board of this church, is the Prohibition candidate for state representative from the Fifth senatorial district, which extends from Forty-third to Sixty-third streets and west to State street. Three representatives are to be elected from this district next November, and each voter may vote for three different men or cast three votes for one man. Mr. Stewart has many friends both in and out of his party who will be glad to vote for him as many times as the law allows.

The C. W. B. M. begins its regular meeting for the year this week.

Mrs. Hedrick and family from Eureka visited us last Sunday, and also Mrs. Potter from Peoria.

The pastor has been absent only two Sundays this summer and has already opened the "fall campaign."

JACKSON BOULEVARD.

On next Sunday Brother Reynolds, our Sunday school superintendent, will return from his summer vacation. We shall be glad to welcome him and the acting superintendents are planning to make it a rally day for the school.

Brother Nichols' sermon on Sunday morning was an excellent one, and should have resulted in greater activity and earnestness among the members. At the morning service one young man reconsecrated his life to

the Lord and took membership with us.

The C. E. meeting led by Brother Karl Locher was a helpful one. One especially noteworthy feature of the meeting was the offering of about 25 voluntary prayers. It was indeed an hour of communion with Christ.

Brother Gile, pastor of the Leavitt Street Congregational church, was present at the evening service and led our thoughts in the opening prayer.

Under the leadership of Brother T. E. Jones the choir has been reorganized and now numbers some thirty members. Brother Jones delights us with a solo each Sunday evening.

The evening sermon on "Peter's Denial" showed us very clearly that often when we think ourselves strongest we are most likely to fall, and then showed how truly Peter repented and was welcomed by Jesus. At the close of the service a lady and gentleman, husband and wife, came to go on in fuller obedience to Christ.

North Side.

Our pastor, Brother O. P. Spiegel, took a flying business trip south last Friday night, and will not return until Thursday or Friday of this week. This is the first Sunday he has been absent, with the exception of one, when he was ill. I understand our church board promised Brother Spiegel a month's vacation this summer, but has asked him to postpone it until sometime next winter, on account of the splendid attendance at our services this summer, which have been far above the average. He has generously consented to do so, which is pretty hard on him, but good for the church.

Brother S. D. Dutcher of Oklahoma City, delighted us with a fine sermon at the morning service, and Brother William Brooks Taylor occupied the pulpit at the evening service. The attendance was very good at both services.

We are all sorry we are going to lose Brother Taylor and his family, who has accepted a pastorate in Michigan. He was pastor of our church for six years, and during this time we have increased in membership over 500 per cent, and built our present church building. His earnest work for Christ in Chicago has certainly borne much fruit, and the North Side church will sorely miss him, for we have all learned to love and honor him for his loyalty and unselfish devotion to the cause of Christ and burning desire to do good in the world. May our loving Heavenly Father shower His richest blessings on him and his wife and family is the most heartfelt prayer of all our members.

Brethren, come over and see us. The ladies of our church have bought a new carpet for our church,

A LETTER TO OUR READERS.

New Haven, Addison Co., Vt.
Dr. Kilmer & Co., Binghamton, N. Y.

Gentlemen:—About a year ago I was suffering from what I supposed was rheumatism. I became so bad that I could hardly get on my feet from a sitting position. I run down in weight from one hundred and ninety-five to a hundred and forty-five pounds. I tried different kinds of medicine but received little or no help. I saw Dr. Kilmer's Swamp-Root highly recommended for kidney trouble, but I never had any idea that my kidneys were effected. I thought I would try a fifty-cent bottle of Swamp-Root and see what the effect would be. I commenced taking it according to directions and in a few days I saw that it was helping me. I used the fifty-cent bottle and then bought two more dollar bottles, and they completely cured me. I have got back to my original weight one hundred and ninety-five pounds, and I am a thorough advocate of Dr. Kilmer's Swamp-Root. Very truly,

Feb. 17, 1902. WM. M. PARTCH.

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

which is a thing of beauty and a joy forever.

We have all enjoyed the two week's visit of Mrs. G. W. Chenoweth and her daughter, Miss Houttie, very much. They were former members of our church, but are now living in Greenwood, Miss. Mrs. Alan McDaniels gave a surprise party on Miss Houttie last Tuesday night, inviting all of her former chums and friends.

Miss Josephine Bentley entertained a number of our young people with an "old time chat and handshake" at her residence last Saturday night. It certainly proved to be a good time, and the fun and merrymaking was started early and lasted quite late. One of the old timers, whom everybody was overjoyed to see and shake hands with, was Brother L. A. Berge.

WHY MODIFY MILK

for infant feeding in the uncertain ways of the novice when you can have always with you a supply of Borden's Eagle Brand Condensed Milk, a perfect cow's milk from herds of native breeds, the perfection of infant food? Use it for tea and coffee.

Correspondence

Nebraska Secretary's Letter.

Nine additions at the York church on Lord's day, 24th. Bro. Chapman has tendered his resignation of the pastorate there and will attend school at Cotner the coming year. Bro. Chapman found this work weak and in a poor building. He leaves it strong and in a fine house all paid for. He has occasion to be proud of the record.

O. H. Truman reports three baptisms at Fairfield and the work moving prosperously.

Edw. Clutter and S. J. Epler are in a meeting at Oak Valley school house northwest from Lincoln. Meeting was growing in interest when last heard from.

R. A. Schell supplied at Lincoln First on the 17th, and exchanged with L. A. Husson on the 24th.

G. L. Applegate preached at Elmwood on 17th while Bro. Harmon was at David City with his sick baby.

Bro. Thos. Maxwell has given up Plainview pastorate and E. M. Johnson has been called to the place. Bro. Maxwell will not preach this year owing to heavy work in college.

A very successful county meeting was held at Cozad in Dawson county.

C. F. Swander is arranging a Bible school rally at North Platte. He is well pleased with the outlook in that new field.

F. L. White is in Scioto, Ohio, his old home, holding a meeting during his vacation.

C. P. Evans reports one baptism at Edison.

One addition at Hastings where Bro. Kirchstein ministers, Aug. 17.

One confession from Bible school at Ulysses on 24th.

D. M. Sayles is in a meeting at Hiawatha, Dundy county.

Bro. Ogden will begin his work at Plattsmouth instead of Ainsworth as planned. He will dedicate at Virginia and after the national convention will hold the Ainsworth meeting.

McCook is seeking to locate a preacher. This work needs a good man to lead it out.

I suppose N. S. Haynes will begin his work at Lincoln First on Sept. 1 as announced.

C. S. Paine and wife are taking a short vacation in Colorado. Bro. Paine has been giving practically all his time recently to the national convention work. He is much in need of a rest. He will come back refreshed.

C. C. Atwood whose permanent address is Table Rock, is in a meeting at Douglas, Kan. Will return to Nebraska afterwards.

The apportionments for state work have been made up, and the announcements will be sent to the churches, Bible schools and C. E. societies early in September. We have sought to

make them equitable, and at the same time name an amount that would approximate the three thousand Nebraska dollars asked for by the convention. Naturally there had to be an increase over those of last year, and we must urge that the churches take up the matter early. Nebraska Day is the first Lord's day in November, and we should plan ahead to make the most of it so that this work may not be neglected or forgotten.

My address will be at Lincoln in a couple of weeks.

Ulysses, Neb. W. A. Baldwin.

Iowa Notes.

J. C. Hanna has accepted the work at Laurens.

The ladies at Lohrville have bought and paid for a lot and are calling for a meeting.

The meeting at Harvey resulted in securing a lot and almost enough money to buy material for a house.

After a hard struggle and discouraged beginning, the Vinton meeting is forging to the front. A number of people have been added to the church and steps are being taken to secure a lot for building.

Ed Wright, the new pastor at Waterloo, is very much encouraged with the outlook.

Bro. J. N. Harker has come to Des Moines to enter Drake University. He has been preaching for the churches at Mobile and Fairhope, Ala. Bro. Harker is a good singer, an excellent preacher and will do good for any church that calls him. He wants a preaching point so that he can supply it and attend Drake University.

Lawrence Wright's Tract (Are We a Denomination) is now in its third edition. He sells them at 20 cents per hundred. Write him at Jefferson and place it in the hands of your friends. He is having calls for his tabernacle plans from all over the country. Bro. Wright closed a good meeting at Diagonal last Sunday night with fourteen additions and all bills paid with a little money left in the treasury. He begins a meeting at Finley, O., the 31st inst.

Simpson Ely is in a meeting at Clearfield.

J. R. Johnson and Mable Drake are in a fine meeting at St. Charles.

A number of our county secretaries are rendering valuable service for the I. C. C. These noble men and women are giving their time free of charge to this good work.

The Guthrie county convention, held at Panora last Saturday and Sunday, was well attended and resulted in great good to the local congregations and the mission work in general. Bro. J. I. Brown and his talented wife are doing an excellent work as pastors of the Panora church. We were royally entertained and we felt that the convention was in every way all that could be desired.

DO THE RIGHT THING

at the right time. For all who suffer from indigestion, dyspepsia and flatulence; for all who are tortured and sickened by constipation; for all who have weak or diseased kidneys, inflammation of bladder or enlargement of prostate gland, the right thing is to write immediately for a free bottle of Vernal Saw Palmetto Berry Wine. It will be sent postpaid by return mail. The right time to do so is by the first mail after you read this. Any reader of The Christian Century may have a trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, indigestion, flatulence, constipation, weakness and disease of the kidneys and inflammation of the bladder. Only one small dose a day does the work quickly, thoroughly and permanently. Perfect health and vigor is soon established by a little of this wonderful curative medicine.

Write for a free bottle and prove for yourself, without expense to you, the value of Vernal Saw Palmetto Berry Wine for the cure of your ailments.

There remains just one week until the state convention at Boone. We hope that you are ready for the gathering. A beautiful church building will tion and a wide-awake city will entertain you. A fine program has been arranged and one of the best year's work of the Iowa Christian convention will be reported. It is to be hoped that each church in the state will endeavor to send a representative. There will be some changes in the plan of work and constitution submitted to the convention for its consideration. It is to be hoped that the constitution will be changed so as to provide each district with a member of the State Board. There has been a large increase in the number of contributing churches and in the amount of money handled by your board. We have had our hearts set on publishing complete statistics of the churches this year, but up to this time fully one-fourth of the churches have failed to send their statistics, and this includes some of the best congregations in the state. There will at least be a list of the churches printed, and if this list is to be correct we must have the name of the pastor and some idea of the condition of the church. We therefore request all churches that have not sent in statistics to clip and fill out the following and send it to your corresponding secretary at once:

1. Name of church; 2. number of members enrolled; 3. pastor's name; 4. name of clerk or correspondent.

If you fail to do this do not blame the convention if your name is not found in the list. If you have not sent an offering from your congregation, present the matter next Sunday and send enough at least to place the

12.59

ame of your church among the contributing churches of the I. C. C. We believe this work merits your consideration and financial support. A good work has been wrought with the money entrusted to our hands and we feel that you will greatly rejoice when you hear the report at our state convention. A large number of very promising fields are pleading for us to enter, such as Washington, Greenfield, Atton, Emmetsburg, Lohrville and Manson. A number of our churches that have been receiving quaterage in the past are now self-supporting. We hope to inaugurate a more vigorous campaign the coming year. Two of the best evangelists in the state are already in our employ and at work and we are negotiating with another man who is first-class in every particular. Select your delegates, send their names to the brethren at Boone, have your railroad agent give you a certificate, and when you reach Boone hand this to your corresponding secretary. Do not fail to do this, for to do so is to miss a return at reduced rates.

Now, my dear readers, will you not make a determined effort to bring your congregation in line with our state mission work and help this to be our very best year and Boone the very best convention in our history? District Secretary McKnight and his board have arranged an itinerary of county conventions in the southeast district.

B. S. DENNY,
Corresponding Secretary.

EDEN VALLEY CHURCH, MINN.

They have urged upon me to continue with them and I have taken the matter under consideration.

Our efforts with this people have not been in vain. The gospel has indeed been the power of God unto the salvation of many and we are rejoicing together in the triumphs of this gospel that is winning so large a number to an acceptance of the truth. Fifteen have thus far united with us on confession of their faith, and one has come to us from the Baptists.

We have also faced discouragement in the past year. Out of a total membership of less than one hundred resident and non-resident members we have lost fourteen heads of families numbering twenty-nine members and two by death, making a total of 31. Yet in spite of these discouragements we are very hopeful and are pressing forward to victory. We have a noble band of Disciples who are doing their utmost to keep the primitive gospel before the people and their loyalty to the plea for Christian unity is meeting with hearty approval and is being accepted by many.

All departments of the work are in a flourishing condition.

The Sunday school with about seventy-five enrolled with Brother F. B. Smith as superintendent is moving steadily forward. The prayer meeting

with Brother F. S. Sias as leader is being largely attended.

The C. E. Society, of which we are particularly proud, with a consecrated lot of young people numbering about thirty-five, and lastly our preaching services are being well attended.

We have met our full apportionment for state, home and foreign work and have forwarded to Brother F. M. Rains \$12.36 for Children's day. We are already at work on some of our missionary offerings for next year.

Frank E. Herthum, Pastor.

KENTUCKY STATE S. S. CONVENTION.

Program, September 25.

- 8:30—Bible Study. B. A. Jenkins.
- 9:00—President's Address. Geo. Given.
- 9:25—Reports.
- 10:10—"A Minister's Assistant." M. G. Buckner.
- 10:35—"The S. S. an Evangelistic Measure." V. W. Davis.
- 11:10—Address. Geo. B. Ranshaw.
- 2:15—Business Session.
- 3:00—"The Key to Success in S. S. Work." Hugh McLellan.
- 3:30—Primary Conference.
- 7:30—Devotional. Ernest W. Elliott.
- 8:00—A Bible Story. Miss Nanny Lee Fragin.
- 8:20—"The Demands of Christian Citizenship." E. L. Powell.

LAST CALL TO IOWA SCHOOLS.

September 10th the report of the Board of Directors of the Iowa Bible School convention of the Church of Christ will be presented to the state convention. At that time we want to have 300 contributing schools in the state and enough money to pay all expenses, including the salaries of our two evangelists. Has your school sent in its offering? If not, please see about it Sunday. If interested, you may send in a personal offering. Send money to me at 27th and Kingman avenue, Des Moines, Ia., or bring it to the convention at Boone. Yours for Iowa,

J. H. Bryan.

DEIHL.

Joseph Elias Deihl died at Eureka, Ill., Lord's day evening, August 17, 1902. He had been for sixteen years one of our active and useful preachers. He was born in Pennsylvania in 1846, and trained in the Evangelical Lutheran church. Immediately after his marriage in 1869 he came to Illinois. Here he united with the Presbyterian church and served as an elder. In 1885 at Kenney during a series of meetings he and his wife became members of the Christian Church. He had always been active in the Lord's work, and he entered the ministry in March, 1886, being ordained thereto by T. T. Holton. He served eleven of our Illinois churches and added between five and six hundred persons to them. His last work was for our

The EGGS

which some coffee roasters use to glaze their coffee with—would you eat that kind of eggs? Then why drink them?

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benevolent association. His wife and four children mourn his loss, and many of his brethren in the ministry and out of it will be pained to learn of his decease. But his work was done and well done. At his request his funeral was conducted by the writer.

Eureka, Ill.

N. S. Haynes.

THE LAST CALL TO THE CHURCHES OF KANSAS.

Brethren and sisters, our state convention is at hand, Sept. 8-11. More than two hundred of our four hundred churches have so far failed to respond with any part of their apportionment for state work. This work does not belong to the state board alone, brethren; it is your work. The board is your servant. The annual report will be given to you at the convention and you can pass upon it.

But can your work prosper without your support? Will you outline a plan of work for the board and then proceed to tie its hands?

Raise your apportionment, or at least a part of it, and send it to the convention. Act at once. A few moments of earnest work will accomplish wonders.

W. S. Lowe.

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THE NATIONAL CONVENTION.

The committee in Omaha is planning for a great national convention in October. It is none too early to begin working up as large a delegation from Chicago as possible. Last year there was no concerted action and the attempt to have three "specials" resulted in failure. Our Chicago preachers carefully considered the matter and decided not to recommend an official route. A number of congenial spirits, however, will go together over the Rock Island and all who wish to join them will be welcome. There will be no free tickets. There will be no special train. One or two sleepers will be attached to the regular train. The sleepers will be held at Des Moines several hours to enable the delegates to visit Drake University. We shall reach Omaha in time for the great Prohibition rally Wednesday night.

Those who expect to attend the Omaha convention should consult the following pastors and workers: John W. Allen, First Christian church; E. S. Ames, Hyde Park; C. Kindred, Englewood; O. P. Spiegel, North Side; Herbert L. Willett, University of Chicago; Mrs. Hudson, president of the C. W. B. M. Union; W. B. Taylor, superintendent of city missions, or O. W. Stewart, chairman of the national Prohibition party.

So far as we now know there will be no official train out of Chicago. At least neither the Christian Century nor the Ministerial Association will attempt to run a special. The Illinois Central, the Burlington, the Northwestern, the Milwaukee, are all just as accessible to Omaha as the Rock Island.

Readers of the Christian Century who desire sleeper accommodations from Chicago to Omaha or hotel accommodations while attending the national convention should address E. S. Ames, University of Chicago, or O. P. Spiegel, North Shore Hotel, Chicago, Ill.

ANNUAL CONVENTIONS OF THE CHRISTIAN CHURCH.

Glasgow, Ky., is the place, September 22nd to 25th is the time.

If you expect to go you ought to send your name at once to W. M. Baker, Glasgow, Ky. He will see that you have the best home in Glasgow free of any cost while you are there.

Glasgow is about ninety miles south of Louisville, on the branch road that leads from Glasgow Junction. Going from Glasgow Junction the other way you reach Mammoth Cave in eight miles.

The South Eastern Passenger Association has granted a rate of one and one-third fare on lines in Kentucky, on the certificate plan. You pay full fare going, obtain a certificate that you have paid full fare, this signed by me will entitle you to return at one third fare.

The way to get the lowest rate is to join some party and buy your ticket to Mammoth Cave, round trip ticket and pay your fare from the Junction to Glasgow and back, fifty cents, and then you can go to the Cave or not as you please.

The rate from Lexington to Mammoth Cave for a party of fifty is \$4.30 each and the fare to Glasgow, round trip as stated above, from the Junction is fifty cents. The rate from Louisville will be \$4.00 for a party of fifty.

Mrs. S. K. Yancey, Lexington, Ky., is trying to secure fifty from Lexington. S. M. Bernard is trying to do the same from Louisville. J. T. Sharrard will try to get a crowd from Paris. T. S. Buckingham has been appointed by the Sunday School Board to work a crowd from Mason and adjoining counties. His address is Washington, Ky. H. C. Bowen will try the same for Bracken county and accessible points, probably joining George A. Miller, Covington, Ky., who will seek to secure at least fifty for that region. F. M. Tinder wants at least twenty-five from his region and it is safe to say that the president of the K. C. M. C. will secure that many.

J. W. Hagin will probably try for a party from Stanford and surrounding towns. C. R. Vawter, Elizabethtown, is appointed by the Sunday School Board to do the work there. Any who are interested can address the one nearest and join his party.

Friday, September 26th, will be Mammoth Cave Day and it is expected that we can have a party sufficiently large to insure the lowest entrance rates to the Cave. Arrangement has been made by which we can go to Glasgow Junction on Monday, September 22nd and then on the morning of the 26th go to the Cave and our tickets will be honored returning on the 27th.

To get these rates we must go in parties and it will be absolutely necessary to get in touch with the persons named who have charge of the matter in their respective communities. We must go to Glasgow in goodly numbers. We need a good strong convention there and our people there want that kind of meeting.

"One thing thou lackest yet" of having a great meeting and that is to have your church pay its apportionment for Kentucky, Missions, if it has not been done. See to this. Will not a preacher in each county seat see that this is published in a county paper? Do this and help to make the meeting a great one?

H. W. Elliott.

Sulphur, Ky., Aug. 29, 1902.

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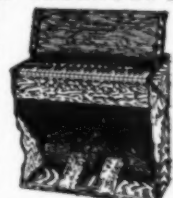
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PROGRAMME OF 62D ANNUAL MEETING OF KENTUCKY

Christian Missionary Convention.
Glasgow, Ky., Sept. 24, 1902.

Wednesday Morning.

- 8:30—Bible Study, by Pres. Burriss A. Jenkins.
- 9:10—Address of Welcome, W. M. Baker.
- 9:25—Response and President's Address, F. M. Tinder.
- 10:00—Report of State Board and Treasurer, H. W. Elliott.
- 10:30—Appointment of Committees.
- 10:40—Address: "The triumphs of the Gospel in Japan and China," F. M. Rains.
- 11:30—Our Orphans, G. G. Bersot.
- 12:00—Adjournment.

Wednesday Afternoon.

- 2:00—Devotional Exercises, C. J. Armstrong.
- 2:10—Address, Church Extension, A. B. Phillips.
- 2:50—Address, Harry D. Smith, South Kentucky Representative.
- 3:20—Reports of Committees: (1) Nominations. (2) Time and Place. (3) Auditing. (4) Future Work. (5) Special Missions.

Wednesday Evening.

- 7:30—Devotions, Dr. M. Gano Buckner.
- 7:50—Reports of Committees: (1) Press. (2) Enrollment. (3) Inter-Denominational Temperance Committee.
- 8:20—Unfinished Business.
- 8:30—Address: "The Supreme Duty of Kentuckians to Kentuckians," George Darsie.
- 9:10—Report of Committee on Obituaries.
- 9:30—Adjournment.

MISSISSIPPI STATE CONVENTION.

The Mississippi Christian Missionary Convention met at Aberdeen on Wednesday evening, August 6, and continued in session until the following Lord's day evening, when Bro. J. A. Lord preached the closing sermon to a very large audience at the M. E. church. This convention is said to have been the best ever held by the Disciples in this state. The reports from the field were very encouraging. The Disciples are comparatively weak in Mississippi but there are some of the most heroic soldiers of the Cross among them that can be found anywhere in the United States. With our great plea and with the many consecrated and self-sacrificing workers which we have in this state, we may confidently expect rapid and substantial progress in Mississippi.

Among those from a distance who attended the convention were A. McLean and J. A. Lord of Cincinnati, E. L. Crystal of Memphis and Brother Malone of St. Louis. These brethren gave us able and helpful addresses and their presence at Aberdeen was a

source of much gratification to all. Ira M. Boswell, now of Selma, Ala., was there and gave a report of his splendid work as state evangelist up to the time of his resignation in April last.

T. L. Young of Jackson, A. P. Finley of West Point, R. W. Wallace of Meridian, R. B. Briney of Meridian, our present state evangelist, and the venerable B. F. Manire of Jackson, all delivered addresses.

Bro. M. H. Armor is the pastor at Aberdeen and is held in the highest esteem. The good people of all the churches there were exceedingly hospitable. The convention meets next year in August at this place.

Richard W. Wallace.

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Via the Wabash.

On account of the meeting of the Brotherhood of St. Andrew, the Wabash road will sell excursion tickets from Chicago to Boston, October 7 to 11, at one fare (\$19) for the round trip. By deposit and payment of 50 cents the limit may be extended to November 12. Write for maps and time-tables. F. A. Palmer, A. G. P. A., 97 Adams street, Chicago, Ill.

Tell Him So.

If you have a word of cheer
That may light the pathway drear
Of a brother pilgrim here,
Let him know.

Show him you appreciate
What he does; and do not wait
Till the heavy hand of Fate
Lays him low.

If your heart contains a thought
That will brighter make his lot,
Then, in mercy, hide it not;
Tell him so.

Wait not till your friend is dead
Ere your compliments are said;
For the spirit that has fled,
If it know,

Does not need to speed it on
Our poor praise; where it has gone
Love's eternal, golden dawn
Is aglow.

But unto our brother here
That poor praise is very dear;
If you've any word of cheer
Tell him so.

—Denver News.



BETWEEN

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46

The Home

A little drop of muddy moisture lay,
Half mud, half crystal, on its bed of
clay;

While high above, the sun, amid the blue,
With warm caress bent down and kissed
the dew.

Responsive to the touch, the drop awoke
To sense of innate purity, and broke
From its self, and rose, both winged
and warmed,

A mud-speck to a crystal gem trans-
formed!

A human soul upon earth's level stood,
Clay clogged, the evil fettering the good;
Conceived of heaven, but besotted of
earth;

With low environs blasting its high birth,
God's love-light touched the soul with
gentle force,

Stirred into motion its divine resource,
Till, yielding, yearningly, it grew more
fair

By the sublime and simple act of prayer.
—Rev. Charles Casson.

Danger of Attractive Sin.

Sin as a caterpillar is bad enough, but sin as a butterfly is a thousand times worse. On every wing there is a picture as varied as the rainbow; every wing iridescent with different lights that shift and change. The poets call the butterfly "a flying and flashing gem." "a flower of paradise, gifted with the magic power of light." But the butterfly is only a caterpillar beautified with wings. It is only a painted worm decked in a velvet suit and adorned with sparkling gems. If sin in its grossest form be thus dangerous, what must be the unmeasured power of sin when it puts on the robes of beauty. Let me remind you of the power of sin to make itself attractive, and of the power of error to deck itself in robes which resemble the robes of truth, so that even the very elect of God are in danger of being deceived. For example: "Sin beautifies by assuming and wearing the wings of wit," as immorality and lust in some of our best literature; the wings of fashion, the wings of art, the wings of attractive and pleasing names.—David Gregg.

Won by the Lord's Prayer.

The following striking example of the power of Christ's words over a poor, degraded people is related by Mr. Hay in his "Western Barbary." He says:

"I remember on one occasion traveling in the country with a companion who possessed some knowledge of medicine; we had arrived at a door near which we were to pitch our tents, when a crowd of Arabs surrounded us, cursing and swearing at the 'rebellers against God.' My friend, who spoke a little Arabic, turning around to an elderly person, whose garb bespoke him a priest, said: 'Who taught you that we were disbelievers? Hear my daily prayer and judge for yourselves.' He then repeated the Lord's Prayer. All stood amazed and silent, till the priest

exclaimed: 'May God curse me if I ever curse again those who hold such belief! Nay, more, that prayer shall be my prayer till my hour be come. I pray thee, O Nazarene, repeat the prayer, that it may be remembered and written among us in letters of gold.'"

Morbid Sensitiveness.

The surest way to conquer morbid sensitiveness is to mingle with people as freely as possible, and, while appraising your own ability as you would those of a friend or acquaintance, to forget yourself. Unless you can become unconscious of self you will never either appear at your best or do the best of which you are capable. It requires will power and an unbending determination to conquer this arch enemy to success, but what has been done can be done, and many who were held down by it for years have, by their own efforts, outgrown it and risen to commanding positions.—Success.

Do Animals Help One Another?

Yes, a thousand times yes. Instances of foster-motherhood in the animal world are to be counted by the hundred. From the days of old Aesop, when the mouse helped the lion, and, indeed, long before his time, one animal would assist another. Thomas Edwards, the working Scotch naturalist, once wounded a seagull and saw two others lift the stricken bird by its wings and fly with it out of range. The kindness of rats to their old and blind and feeble is almost proverbial. Fanny Kemble mentions a lady who observed a cow actually pumping water from a well for another cow. The creature raised the handle between her horns and pumped whilst the other drank.

Our Sunday Schools.

Speaking of Sunday schools and Sunday school teachers, The Interior (Pres., Chicago) says that Sunday schools are not growing with anything like the rapidity with which the day schools increase; nor are they even keeping pace with the enlargement of the churches. It attributes this state of things to the "lack of officers and teachers who make the school the dominant interest of their lives." Teachers do not make their presence a matter of conscience as the older class of teachers used to do. Schools, it says, cannot live on a picnic once a year, or be kept together by the promise of "a real Santa Claus" next Christmas.

The will of God respecting us is that we shall live by each other's happiness and life, not by each other's misery or death. A child may have to die for its parents; but the purpose of heaven is that it should rather live for them—that, not by its sacrifice, but by its strength, its joy, its

force of being, it shall be to them renewal of strength, and as the arrow in the hand of the giant. So it is in all other relations. Men help each other by their joy, not by their sorrow. They are not intended to slay themselves for each other, but to strengthen themselves for each other.—John Ruskin.

The object of religion is to teach you that this is the best and noblest thing to do, and that it is the only thing which it will pay you to do. That struggle is worth your while, for when you find yourself well in hand you will possess that quiet kind of power which blesses you and the whole world alike. This life gives you that sort of discipline, and when the lesson is learned you will be ready for any other life that may come to you. Earth will become a stepping stone to heaven, for a whole man is fitted for any world in God's universe. Plant your garden with flowers and then see that weeds do not interfere with their growth.—George H. Hepworth.

A Farm for You California

The Santa Fe will take you there any day in September or October for only \$33 from Chicago, or \$25 from Kansas City.

Corresponding rates from East generally—tickets good in tourist sleepers or chair cars—enjoyable ride on the shortest, quickest, pleasantest line. Also one fare, plus \$2, round trip to Great Southwest, first and third Tuesdays, August, September, October. Exceptional opportunities for home-seekers in magnificent San Joaquin Valley, California. Money-making investments. Write to Gen. Pass. Office, A. T. & S. F. R'y, Chicago, for California land folders.

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DRAKE UNIVERSITY

DES MOINES, IOWA.

HISTORY.

Drake University was founded in 1881. University Place, now a thriving and attractive part of the city, was then a grove-crowned summit with a narrow country road winding about under the great trees. The purpose of the founders and their colleagues was the creation of a university in which all branches of learning might flourish in an atmosphere where at all times a frank and open effort could be made to maintain Christian ideals and a Christian spirit. A sectarian motive was distinctly disavowed. The institution was founded on a broad foundation that declared that its doors should ever be open to students of either sex and any nationality. F. M. Drake, Geo. T. Carpenter and D. R. Lucas are the honored names on founders' day.

A college course was arranged in harmony with the educational standards then prevailing in the state. A Bible college was started that has now become one of the largest in point of attendance in America. The Iowa College of Law and the Iowa College of Physicians and Surgeons became associated with the work of the university. A normal course and an academy were made an important part of the plan, and departments in music, oratory and art were established.

The main building of the university was finished in 1882. Science hall was not completed until 1892, the auditorium was dedicated in 1900. The latter building seats 1,500 and is at present the best college auditorium in the state.

GROWTH.

The growth of the university, owing largely to favorable location and vigorous management, places it among the foremost institutions of the state in percentage of growth and present enrollment. This year, counting in the summer schools, also under university management, the complete list of matriculates numbered 1,820. A student may enroll in two or more departments, but of course his name is counted but once.

One hundred and two professors and teachers are employed, some of whom are teaching in more than one department. Our catalogue shows how they are distributed.

COLLEGE OF LIBERAL ARTS.

Hill M. Bell has earned his promotion to the Deanship of the College of Liberal Arts; he was already Vice-Chancellor of the university. He is thoroughly conversant with all the details of the work of the university, especially in the departments in the university buildings on the campus. He is indefatigable in looking after

the interests of the students and arranging the work in the most satisfactory manner.

The College of Liberal Arts will be strengthened by the plans that have been consummated for next year. Prof. C. O. Denny has returned from a two years' study in advanced work in Latin at Harvard; Prof. L. S. Ross is back again from a year in advanced work in zoology at the University of Illinois. It is a great gain to the collegiate faculty to have these men in their places once more. Prof. Lewis W. Smith, a prominent writer and literary critic, is a notable accession to the department of English, and Prof. Claude B. Davis brings elaborate special training and a fine reputation as a teacher of oratory. Dr. Vasco H. Roberts, who took his post-graduate work in law and political science at Heidelberg, one of the new teachers in the law department, will give a course of lectures to the college seniors.

BIBLE COLLEGE.

The Bible College continues to grow. It is one of the largest divinity schools in America. The faculty is strong.

LAW COLLEGE.

The Iowa College of Law has taken possession of more extensive quarters in Yunker's building on Seventh street. It offers a strong and full three years' course and is offering former students the advantages of advanced work leading to the master's degree.

MEDICAL COLLEGE.

The Iowa College of Physicians and Surgeons offers two years of nine months in connection with the University Science Department and two years of seven months in connection with the city hospitals. The laboratories are well equipped with modern apparatus and some of the most noted physicians of the state are on the faculty. Des Moines is much the best location in the state for a medical school.

CONSERVATORY OF MUSIC.

The Conservatory of Music has in its faculty teachers of national reputation, and is successful beyond all anticipations. Des Moines is justly proud of its work and reputation. Another teacher of piano is demanded by the remarkable growth of the Conservatory of Music and has been secured.

SCHOOL OF ORATORY.

The School of Oratory will be stronger than ever before, having secured Prof. Claude B. Davis, a man who has had complete collegiate training, followed by advanced work at Harvard and other institutions of wide

repute. It is expected that this department will hereafter appeal to collegiate students and those preparing for the bar or the pulpit.

DENTAL COLLEGE.

The Des Moines Dental College is doing excellent work and with increased satisfaction and patronage.

SUMMER SCHOOLS.

The summer schools are more successful this year than ever before. A large number of teachers from Iowa and surrounding states are in attendance.

NORMAL COLLEGE.

The School of Pedagogy offers an excellent four-year course leading to the degree of bachelor of pedagogy. Graduates of accredited high schools can usually secure a degree in about two years. Those completing this course will take rank as juniors in the recognized colleges of Iowa. We also offer a shorter course suited to the needs of those who cannot complete the long course. Students have the opportunity of taking the common branches under specially trained teachers.

The Kindergarten Training School is amply equipped and all the resources of the university are available for use by the student. The public school kindergartens of West Des Moines are open to our volunteers.

The Primary Training School is acknowledged to be one of the best of its class. The student volunteers are assigned to practice in the schools of West Des Moines.

The Commercial School is now installed in its large new rooms and provided with oak desks and new offices. The school enjoys special advantages in being able to offer students all the resources of the university. The enrollment during the present year is 50 per cent larger than that of last year. No commercial school is doing work superior to that done here.

The School of Shorthand enjoys every facility and makes the best use of its favorable surroundings.

A training school for music supervisors in town and city schools has been established under the supervision of Mrs. Margaret L. Weber, supervisor of music in West Des Moines schools. Mrs. Weber is known throughout the West to be exceptionally well fitted for this work, both by her training and her acknowledged musical ability. Students taking this work will be required to assist Mrs. Weber in her city work. There is at present a fine opening for trained public school supervisors.

EXPENSES.

The expenses are extremely low, comparatively, in all of the numerous departments. For definite information regarding expense of tuition, board and room write to the university.

LIBRARIES.

Des Moines offers peculiar advantages to the college student. In addition

tion to the library and museum of the university, the student has access to the fine library in the state capitol, the large collection of autographs, historical documents and material in the Historical Building, the city library, with a building approaching completion that will cost \$150,000, in addition to the courts, hospitals, clubs, factories, etc. No other city in the state offers such a wealth of resources.

CALENDAR.

The fall term (fourteen weeks) opens September 15, 1902.

The winter terms (twelve weeks) opens January 5, 1903.

The spring term (eleven weeks) opens March 31, 1903.

The summer term (eight weeks) opens June 15, 1903.

In addition to the extended notice given in the large university catalogue each college and special school is represented by a special announcement that is sent upon request.

The general catalogue of 256 pages, giving information concerning each of the colleges and schools, is sent free on application. All correspondence regarding any of the colleges or special schools, in order to receive prompt and careful attention, should be addressed to

DRAKE UNIVERSITY,
Des Moines, Iowa.

Church Attendance.

The Christian Intelligencer has a "Word With Church Members" about church attendance, and after referring to those who are legitimately kept at home, says concerning the others:

"The truth is, and the trouble is, that many make church-going wholly a matter of inclination, not of obligation, nor of principle. They have no deep-seated, controlling sense of duty in regard to it. This lack of conscience as to obligations involved in a confession of Christ and membership in his church, is evil and only evil. It leads unbelievers to doubt the sincerity of Christian profession, or worse still, the truth of practical Christianity; and it greatly embarrasses and cripples the church in her work. It is unreasonable to expect non-church-goers and strangers to be drawn to a church in which her own members and professed friends exhibit so little interest that they absent themselves half the time from her stated services."

God's Love.

Purer than the purest fountain,
Wider than the widest sea,
Sweeter than the sweetest music,
Is God's love in Christ to me,
Why love me so?
I do not know;
I only know
That nothing less than love divine
Could save this sinful soul of mine.

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Christian University

Canton, Missouri.

Dr. Carl Johann has lately been called to the presidency of this institution, and Dr. D. R. Dungan will give all of his time in the future to the Bible Department. The building is being refitted in every way and the school will be stronger and better the coming year than ever before in its history. The Arts and Sciences, Modern Classics, Art, Oratory, Music, Business, etc., will be especially provided for. In the Bible Department, Prof. Dungan will be ably assisted. For further particulars write to

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Christianity and Business.

It is a common occurrence to hear men who profess to be sincere Christians protest that it is necessary to yield to a certain extent in matters of religious principles in order to compete with the non-Christian business man who may be their next-door rival; yet the most successful merchants, manufacturers, bankers, and so on through the list are frequently men who never compromise in such matters for the sake of a fancied gain.

The old cry that it is necessary to do certain things in a business way that is not compatible with the religion of Christ has repeatedly been proven untrue. Not only is this so, but men who do not profess Christianity have of late come to perceive that business methods that conform to the professions made on Sunday are more profitable in the end. The more important element in every line of industry is now proclaiming that scrupulous honesty, civility and the performance of the golden rule are the best mottoes for a successful business enterprise.

Experience has shown that the man who brings into the busy life of the six week days the same spirit that dominates his actions on the Sabbath will, in the end, secure the confidence of the people, and with that confidence he will surely pass his less scrupulous and irreligious competitors. Thus not only does every law of Christianity command the Christian business man to uphold the practice of his faith in business life, but the world has now been compelled to admit that this very faith forms his best commercial asset when the faith is kept sincerely and without relapse.

And the explanation of this is very simple. A Christian who is more than a whitened sepulchre is bound to industry, patience, forbearance and honest dealing. Thus it can easily be seen that the Christian virtues are the same as those selected by non-believers as choice business maxims. It is written, "Seest thou a man diligent in business, he shall not stand before mean men." No, it is the boast of the Christian church that not only business but the entire structure of the foremost civilization on the globe has been created under her fostering care. The Christian in business is a factor that is equally important with the Christian in church or in the privacy of his closet.—Baltimore Herald.

Prayer.

Prayer is as multitudinous in form as are human conceptions of the Deity. No matter how primitive man's condition, we find the instinct of prayer to, and propitiation of, ideal powers more or less developed. All men pray; but all men do not dignify their aspirations with the name of prayer. Nevertheless, it is true that every sincere desire, every impulse toward something above and beyond,

is, in the deepest sense, prayer. All great thinkers—those who have delved deepest into the laws of human nature—have recognized both the perfect naturalness and the beneficent results of prayer. "Prayer is the soul's breathing function," says Drummond; and "More things are wrought by prayer than this world dreams of," affirms Tennyson, devout and lifelong worshiper.

The Song of Heaven.

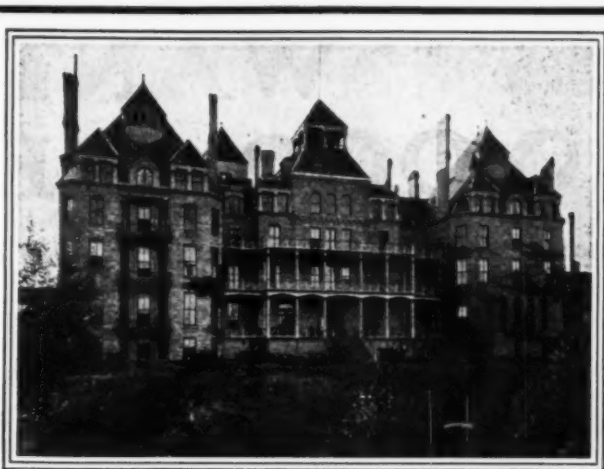
To love God perfectly is fullness of joy. Love is our one satisfying portion. Love has its own reward in loving. There are no rich or poor in love's kingdom, for each may love as much as he will. There are many things you long for that you cannot have, but all of love's treasures may be yours; and before these material blessings shrink into insignificance. Do you desire to be at rest? Know God's love and give him the love of your whole heart. There is no rest like that of loving him. Do you want fullness of joy? Empty the life of hate by filling it with love for God. Then you will love all about you so well that there can be no hate. Do you want to be truly free? "If the son therefore shall make you free, ye shall be free indeed." Catch such a

glimpse of God in Jesus as will make your love for him supreme, that so you may be all his. Love treads with gentle step. Fragrant is its pathway, pure the air it breathes. The eyes into which love looks seems tender, for love's look is one of tenderness. If you love others you are tolerant. Love is like a painter, ever adding lines of beauty to every life it touches. It gives hope, courage and strength. It helps those in despair to rise. Its words are blessing, its breath inspiration. It goes about as an angel. It sings the song of heaven.

In Our Hour of Need.

Our weakness, when rightly regarded, brings us into closest touch with God. In the family, no one is so secure from harm as is the littlest one. Mother and father make it their special business to defend and care for the youngest. In this sense it is really the strongest one in the household; its very weakness is its strength. How often has distress and weakness driven men from their poor defenses to seek the Rock of Ages. God is never so close to us as in our hours of conscious need.

Logic will not illumine until it is on fire with love.



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